CLAUDIUS ÆLIANUS

His

Various History.

LONDON,
Printed for *Thomas Dring* at the *George* in *Fleetstreet* near St *Dunstan's* Church.
1666.

BRITISH MUSEUM
15
AUG
67

TO
The Lady NEWTON.

Madam,

HAving in obedience to a Father's command made his first attempt upon Learning, my duty next directs me to lay it t your Ladiſhip's feet. The Ori-ginal I received from a Perſon whoſe loſs can never be too much amented by any but your ſelf, my deareſt Couſin and your in-omparable Son Mr *Newton*. Par-on me, Madam, that I have awa-ed a Grief which is alwaies too

buſie in diſturbing your reſt: I will therefore forbear thoſe praiſes due to his memory, which upon any other account it were a kind of Sacrilege to ſuppreſs; and ſhall onely beg your Ladiſhip's pardon for this Addreſs, which affords me the honour of being known to be,

Madam,

Your Ladiſhip's

Moſt obedient Nephew

and moſt humble Servant,

THOMAS STANLEY.

Preface.

TO paſs by that *Ælian* (if his name were ſuch, for ſome Copies reade *Helian*, others *Hadrian*) whom *Martial*, *lib.* 12. *Epigr.* 24. mentions as his contemporary and friend: The firſt eminent perſon of this name was the Author of the Tacticks, who appears to have been (not a *Roman* but) a *Grecian*, in regard he acknowledgeth in his Preface that he had no knowledge of the *Roman* Tacticks. The time wherein he lived is manifeſtly collected from the ſame Preface, which he addreſſeth to the Emperour *Adrian*, and in it ſaith that he met *Nerva* at *Formiæ*.

Later in time (as being contemporary with *Philoſtratus* the *Lemnian* who lived under *Severus*) was *Ælian* the Sophiſt, of whom *Philoſtratus* gives this account;

Ælian *was a* Roman, *but ſpoke Greek as purely as thoſe who lived in the midſt of* Attica: *This man ſeems to me worthy of praiſe; Firſt, becauſe though he lived in a City which uſed another Language, yet he arrived at the purity of the Greek: Next, becauſe being honoured by the Title*

of Sophiſt by thoſe who uſed to confere ſuch attributes, he was nothing the more confident of himſelf, nor conceited of his own opinion, nor exalted with ſo great a title, but making ſcrutiny into himſelf, and finding himſelf not proper for publick declamations, he gave himſelf to writing, in which he was admirable. His ſtyle is unaffected, with a gracefulneſs beyond Nicoſtratus. *Sometime he imitates* Dion *and his way. On a time* Philoſtratus *the* Lemnian *found him intent upon a Book, and reading it with anger and eagerneſs, he asked him what he was about; He answered, I am making a declamation againſt* Gynnis, *for ſo I name that Tyrant who ſo lately by his infamous life diſhonoured* Rome. Philoſtratus *replied, I ſhould have admired you, if you had declaimed againſt him whileſt he was living; for to oppoſe a living Tyrant is manly, but every one can revile him when dead. This man ſaid that he never went out of* Italy, *that he never went on Shipboard, or ſaw the Sea; for which he was much reſpected by the* Romans, *as one that loved their manners. He was a hearer of* Pauſanius: *but he admired* Herod *as the moſt florid of all Orators. He lived above threeſcore years, and died without iſſue; for he ap-*

proved not the having of Children or mariage.

Suidas more briefly of the ſame *Ælian of* Preneſte *in* Italy, *chief Prieſt and Sophiſt, ſurnamed* Claudius *called* Meligloſſus *and* Melipthongus *taught Rhetorick in* Rome *in the times after* Adrian. *Suidas* implieth that he lived under *Antoninus* who ſucceeded *Adrian*, but that he was not the ſame with the other *Ælian*, Author of the Tacticks.

This laſt *Ælian* in all probability, was the Author of this Treatiſe, as alſo of that concerning living Creatures; both which are one ſtyle, and that much different from his who wrote the Tacticks. In his Treatiſe concerning living Creatures he cites *Dion (Caſſius)* who lived under *Severus*: In this, he takes many paſſages out of *Athenæus*, not *Athenæus* out of him; for *Athenæus* is very punctual in citing his Authors omitted by the other.

ON

67
AUG

ON

Ælian his Various Hiſtory, Tranſlated into Engliſh by Mr *Thomas Stanley*, the hopeful and onely Son of my deareſt Friend *Thomas Stanley* of *Cumberlow*, Eſquire.

ÆLIAN, *as if affecting to be known*
To others in a Language not his own,
This Curious Piece thought fit at firſt t' expreſs,
Though native Roman, *in a* Grecian *dreſs.*
You, kind to him and us, what lay conceal'd
In a learn'd Tongue, have in our own reveal'd;
And taught our generous Youth by this Eſſay,
T'improve thoſe hours they vainly caſt away.
Your blooming years forth early Vertues ſhoot,
And ere we Leaves expected, ſhew us Fruit;
Such, and ſo various, as muſt needs invite
The dull, and pleaſe the curious appetite.
Not to know what was done ere we were born,
Is to live Children ſtill; the too-juſt ſcorn
Of many an aged head: This ſlothful crime
Your induſtry refells; looks back on Time,
And ſhews as preſent in old Ælian's *Glaſs*
What-ere of rareſt note long ſince did paſs;
And that tranſmitted in a ſtyle and phraſe
As pleaſing as the * Tempe *it diſplaies.*

Goe

(* Lib. 3. Chap. 1.)

Goe on (dear Sir,) Goe on, and nobly trace
(Iülus-like) though with unequal pace,
Your learned Father's steps, who does engage
By so much Worth this too ungrateful age:
And think it still your best concern, you show'd
Be like him in Variety *of Good.*

Edw. Sherburne.

To

To
Mr THOMAS STANLEY,
ON
His Tranſlation of
ÆLIAN's Various Hiſtory.

IF from a Glorious Morn we juſtly may
Take a Prognoſtick of th' enſuing Day;
What do theſe early glories promiſe, when
You ſhall arrive at your Meridian?
When at an Age others ſcarce read their own,
The Roman *and* Greek *Tongues to you are known*
Which, like ſome ſubtle Merchant, coaſting o're,
(Not in the ſearch of Spices or of Ore)
You at a Noble way of Traffick aim,
Bring Learning home, to barter here for Fame.
Y' have made a fair Return, let your ſucceſs
Tempt you to Sea again: Nor could we leſs
Expect from you, whoſe happy Birthright laies
Hereditary claim unto the Baies:
For to be much and early learn'd's your fate;
Not to be ſo, were to degenerate.

Go

Goe on in your Paternal tracks of Fame,
T' entail the ſtyle of Learned on your Name:
And let the Trophees of your Labours be
As Various *as your* Ælian's Hiſtorie.
But I theſe vain Encouragements might ſpare,
What we would have you be, is what you are.

Richard Stokes, *M.D.*

ΠΡΟ'Σ

ΠΡΟ'Σ ΤΟ'Ν 'ΑΝΔΡΟ'ΠΑΙΔΑ

μεθερμηνευτὴν τοῦ Αἰλιανοῦ βιβλίων περὶ ποικίλης ἱστορίας.

ΤΙ'Σ Σοφὸς ἡγήτωρ ὧδ' εὔχετ' Ἑλλάδα πολλὴν
Δεῦρο μετοικίζειν ἔσχατον ὡς βορέαν;
Ἄγγλος Ῥωμαῖον παντοίων ἵστορα λεσχῶν
Ἑλλάδος ἐκ γλώσσης ἔπλασεν εἰς ἰδίαν.
Σταυλεῖος λαμπροῦ πατρὸς οὐ Ψευδώνυμος υἱὸς
Αἰλιανὸν, νέος ὢν, ἄρτι μετεφράσατο·
Ὧδε δέ τις εἴπεσκεν ἀνὴρ ὡς ἔκλυεν ἔργον
Ἡλικίαν τε νέαν· Ὦ γλυκερὰ κεφαλὴ,
Ἐλπίδες οὐ φαῦλαι. μεῖζον γὰρ κῦδος ὀφείλεις
Σαυτῷ, ἐς κλεινῇ πατρίδι, καὶ γενέτῃ·
Εὖ ἄρξας θάρσει· σὺ δέ μοι Μουζῶν τ' ἀρετῆς τε
Λοιπὸν ἐπεντείνας ἐξανύσαιο δρόμον.

Χρ. Ουάσιος.

T

ÆLIAN's Various Hiſtory.

The Firſt Book.

CHAP. I.
Of the Polypus.

THE * Polypuſſes are ſo ravenous that they devour all they light on; ſo that many times they abſtain not even from one another. The leſſer taken by the greater, and falling into his ſtronger nets, (which are uſually called the hairs or graſps of the Fiſh) becometh his prey. They alſo betray Fiſhes in this manner; lurking under the Rocks they change themſelves to their colour, and ſeem to be all one with the Rock it ſelf. When therefore the Fiſhes ſwim to the Rocks, and ſo to the Polypus, they intangle them in their nets, or graſps.

* A Fiſh ſo named from having many feet.

CHAP. II.
Of Spiders.

The art of weaving and the gifts of the * Minerva. Goddeſs * *Ergane*, Spiders neither know nor require: for what ſhould ſuch a Creature doe with woven garments? The web is onely ſpred as a net for ſuch things as fall into it, whileſt ſhe ſtanding ſtill, immovable, keeps watch: whatſoever falls in ſhe eats; it being as much as the web can hold, is enough to ſatisfie her hunger.

CHAP. III.
Of the Ægyptian *Frogs.*

The *Ægyptian* kinde of Frogs hath a peculiar wiſedom, and farre excelleth all other: For if a Frog meeteth a Serpent bred in *Nilus*, ſhe biteth off a piece of reed and holds it as faſt as ſhe can croſs-wiſe, and will not let it goe. The Serpent is not able to ſwallow the reed, becauſe his mouth is not ſo wide as the reed. Thus the Frog by wiſedome overcomes and maſters the ſtrength of the Serpents.

CHAP.

CHAP. IV.
Of the Ægyptian *Dog.*

This alſo is wiſe in the *Ægyptian* Dogs: they drink of the River not greedily or freely, ſtooping and lapping till they have at the ſame time ſatisfied their thirſt, for they are afraid of the Creatures in it; but run along the bank, and catch up drink by ſtealth at times, till at laſt they have allayed their thirſt by ſnatches without receiving harm.

CHAP. V.
Of the Sea-Fox.

The Fox, not onely the Land-beaſt is wily, but the Sea-Fox very cunning: for ſhe ſcruples not the bait, neither, being greedy, refrains from it, but contemneth the hook; for before the Fiſher can pluck up the reed, ſhe leaps up, and gnawing the line aſunder, ſwims away. So that many times ſhe ſwallows two or three hooks, yet the Fiſherman cannot get her for his Supper.

CHAP. VI.
Of Sea-Tortoiſes.

The Sea-Tortoiſes lay upon land, and having laid, they immediately bury their eggs in the ground, and returning to their uſual abode, ſwim there: They are ſo good accomptants, that having reckoned forty daies, (in which time the eggs are hardned and become living creatures) they returning to the place where they hid what they laid, and digging up the earth which they had caſt upon them, lead their young away, now able to follow them.

CHAP. VII.
Of wild Swine.

Wild Swine are not wholly ignorant of Phyſick and Medicine; for if unwittingly they have eaten Henbane, whereby their hinder parts are contracted with a kinde of Palſie, though thus ſhrunk up, they make to the waters, where they get Crabs and eat them with all haſte. Theſe afford remedy of their ill, and make them ſound again.

CHAP. VIII.
Of the Phalangium.

The * Phalangium is as hurtful to Deer as to Men: If they bite the Deer, they are in danger of dying quickly after it; yet if they taſt Ivy, the bite will not harm them. But it muſt be wild Ivy.

* A kinde of Spider.

CHAP. IX.
Of the Lion, ſick.

When a Lion is ſick, nothing will cure him but to eat an Ape.

CHAP. X.
How the Cretan *Goats cure themſelves when ſhot.*

The *Cretans* are excellent Archers; they ſhoot the Goats which feed on the tops of mountains, which being hurt, immediately eat of the herb Dittany, which as ſoon as they have taſted, the Arrow drops out.

CHAP. XI.
That Mice have Præſcience.

Mice alſo are to be reckoned among creatures of greateſt Præſcience; for when a Houſe decaieth and is ready to fall, they firſt perceive it, and leaving their holes and former dwellings, run away as faſt as they can, and remove to new.

CHAP. XII.
Of Piſmires.

Piſmires alſo, as I am informed, have ſome kinde of Præſcience; for when there ſhall be a Famine, they take pains extraordinarily to carry in proviſion, and lay up corn and other grain on which they feed.

CHAP. XIII.
Of Gelo.

Gelo the *Syracuſian* dreaming that he was thunder-ſtruck, cried out, not with a ſoft or low voice, as is uſual in dreams, but aloud, being exceedingly affrighted. The dog which lay aſleep by him, wakened with the cry, went round about him, and fell

fell a barking fiercely and eagerly: By which means *Gelo* was at once delivered from ſleep and fear.

CHAP. XIV.
Of the Swan.

Ariſtotle ſaith that the Swan begets a fair and numerous offspring; but that they are prone to anger, fighting and killing one another. He alſo affirms the Swans warre with the Eagles, but ſo as that they reſiſt onely, not begin the aſſault. It is commonly reported they ſing ſweetly; but I never heard a Swan ſing, nor perhaps any man elſe: yet it is believed ſhe ſings, and then eſpecially (as is ſaid) ſhe ſings moſt ſweetly and pleaſantly when ſhe draws near her end. They croſs the Sea and fly too over it, yet their wings never are tired.

CHAP. XV.
Of Pigeons.

They report that Pigeons (the male and the female) ſit upon their eggs by turns; which being hatched, the male bedews them with a kinde of ſpittle to avert envy, and (as it is ſaid) that they may not be li-

able to faſcination. The female laies two eggs, of which the firſt alwaies proveth a male, the ſecond a female. They lay all the year long, ſo that they bring forth young ten times in the year. Of *Ægypt* it is reported, that Pigeons lay twelve times [*a year*] in that Countrey. *Ariſtotle* aſſerts that wood-pigeons are different from houſe-pigeons, theſe being bigger, thoſe leſſer: beſides, houſe-pigeons are tame, wood-pigeons wild. He alſo affirms that the male couples not with the female till he hath kiſs'd her, for ſhe will not admit his ſociety without a kiſs. * * * But if we credit *Callimachus*, the *Phaſſa*, the *Pyrallis*, the Houſe-pigeon and the Turtle are nothing alike.

The *Indian* Relations tell us that in *India* there are yellowiſh Pigeons: *Charon* of *Lampſacus* affirms that about *Athos* there were ſeen white Pigeons when the *Perſian* Gallies coaſting about *Athos* were defeated there. At *Eryx* in *Sicily* is the renowned and ſacred Temple of *Venus*; where when the *Erycinians* celebrate the [*Feaſt*] *Anagogia*, (at which time they ſay *Venus* removes from *Sicily* to *Libya*) all the Pigeons diſappear, as if they went along with the Goddeſs. At all times elſe it is certain

certain that a great number of theſe Birds are about the Temple. Moreover the *Achæans* report that *Jupiter* falling in love with a Virgin named *Phthia*, turned himſelf to a Pigeon: *Phthia* lived at *Ægium*.

CHAP. XVI.
Of Socrates *drinking Hemlock.*

When the Ship returned from *Delus*, and *Socrates* was now to die, *Apollodorus* (a friend of *Socrates*) coming to him in Priſon brought him a Veſt of fine cloth and rich, with a Gown of the ſame, deſiring him that he would put on that Veſt and Gown when he was to drink the poiſon; ſince he ſhould not fail of handſome Funeral-Robes if he died in them. "For it is "not * unfit that a dead body ſhould be co- "vered with decent ornaments. Thus *Apollodorus* to *Socrates*. But he would not permit it, ſaying to *Crito*, *Simmias* and *Phædo*, "How high an opinion hath *Apol-* "*lodorus* of us, if he believe that after I "have pledged the *Athenians*, and taken the "potion, he ſhall ſee *Socrates* any more? "For if he thinks that he which ſhall ſhortly "lie at your feet extended on the ground is "*Socrates*, it is certain he knows me not.

* Reading ἀδόξων.

CHAP.

CHAP. XVII.

Of a very little Chariot, and an Elegiack Diſtich.

The admired little works of *Myrmecides* a *Mileſian*, and *Callicrates* a *Lacedemonian*. They madeChariots with four horſes which a flie might cover; They writ an Elegiack Diſtich in golden letters in a *Seſamum*: Neither of which a wiſe man (I think) will praiſe; for what are theſe but a vain waſte of time?

CHAP. XVIII.

Of Women vain in apparel.

Were not many Women [*among the Ancients*] luxurious in apparel? They wore on their heads a high Coronet, on their feet Chiappines: They had alſo long Ear-rings hanging at their ears. That part of their Gowns which reacheth from the ſhoulder to the hand was not ſowed together, but faſtned all along with buttons of gold and ſilver. Thus did the women among the Ancients: The vanity of the *Athenian* women let *Ariſtophanes* relate.

CHAP.

CHAP. XIX.
The Luxury of the Sybarites, Colophonians, *and* Corinthians.

It is a common ſaying and known to all, that to the *Sybarites* and the City *Sybaris* the cauſe of deſtruction was their great luxury. But I will relate what is not commonly known: They ſay that the *Colophonians* alſo were ruined by exceſſive luxury; for they alſo went proudly attired, were laviſh at their Tables farre beyond need, and apt to affront others. Likewiſe the reign of the *Bacchiadæ* at *Corinth* (when they had arrived to great power) was deſtroyed by immoderate luxury.

CHAP. XX.
Of Dionyſius *his Sacrilege.*

Dionyſius plundered all the Temples of *Syracuſe* of their Treaſure. From the Statue of *Jupiter* he took the Robe and Ornaments, valued at fourſcore and five Talents of gold. The publick Artificers not being forward to touch the Statue, he firſt laid hands upon it. He likewiſe robbed *Apollo*'s Image of a golden Periwig, which he

he commanded to be cut off. Sailing thence to *Træzene*, he impiously took away all the Treasure of *Apollo* and *Leucothea*. He also having drank a * grace-cup, commanded a silver Table which stood by *Apollo* to be taken away.

* Ἀγαθοῦ δαίμονος, a cup which they used to drink after meals, after which the Tables were taken away.

CHAP. XXI.

How Ismenias *without dishonour adored the King of* Persia.

I cannot omit the wise and truly *Grecian* action of *Ismenias* a *Theban*: Being by his Countrey sent Embassadour to the King of *Persia*, he went thither, and would have spoken himself to the *Persian* about his business; but the Captain whose office it was to report business to the King, and to conduct such as were admitted to his presence, told him, "*Theban*, (he spake this merrily by an Interpreter, the Captain's name *Tithraustes*) "the Law of the *Persians* is, that "he who cometh into the King's presence, "shall not speak with him till he hath first "*adored him. If therefore you will goe "in person to him, you must doe what the "Law requires; otherwise your business "may be done by us, though you adore "not. "Conduct me, said *Ismenias*. When he

* Falling prostrate.

he came into the King's preſence, he pluckt off a Ring which he had upon his finger, and letting it ſecretly drop, ſtooped down as if he had adored, and took it up again, making the King believe that he adored; yet he did nothing that might diſhonour the *Greeks*. By this means he obtained all that he requeſted, and was not denied any thing by the *Perſian* [*Emperour*.]

CHAP. XXII.

The gifts which the Kings of Perſia *uſed to beſtow upon Embaſſadours.*

The gifts which the King gave to Embaſſadours who came to him either from *Greece* or elſewhere were theſe: To every one a *Babylonian* Talent of fineſt ſilver; two ſilver Cups, * each weighing a Talent. The *Babylonian* Talent makes twenty two *Attick* pounds. He gave them alſo a Scimitar and Bracelets, and a Chain, all which were valued at a thouſand Daricks. Likewiſe a *Median* Veſt which they called a *Dorophorick*.

*Read παλαιστὰς.

CHAP.

CHAP. XXIII.
Of Gorgias *and* Protagoras.

Among the ancient *Greeks*, *Gorgias* the *Leontine* ſon of *Philolaus*, and *Protagoras* ſon of *Democritus*, were famous as to Rhetorical opinion; yet were they as far ſhort of others in wiſedome as boies are of men. For opinion neither hears nor ſees clearly: whence it oftentimes erres, overprizing ſome things, undervaluing others.

CHAP. XXIV.
Of the Conteſt betwixt Hercules *and* Lepreas.

Glaucon [or *Caucon*] ſon of *Neptune* had by *Aſtydamia*, daughter of *Phorbas*, a ſon named *Lepreas*, who counſelled *Augeas* to caſt *Hercules* in bonds when he came to demand the reward of his labours. Hereupon, as it ſeems, *Lepreas* was hated by *Hercules* for this advice. Afterwards the ſon of *Jupiter* [*Hercules*] went to * *Caucon*; but at the interceſſion of *Aſtydamia* laid aſide all enmity towards *Lepreas*. Then there happened a youthful emulation between them, and they challenged

* To demand revenge on his ſon: ſo *Scheffer*.

ged one another at the Diſcus, and to draw Water, and which of them could firſt eat an Oxe. In all which *Lepreas* was overcome.

Hereupon another contention aroſe, which of them could drink moſt; in which alſo *Lepreas* was worſted. At laſt, moved with anger and indignation, he challenged *Hercules* to ſingle combate. Thus he received puniſhment for his counſel to *Augeas*, for he was ſlain in the fight.

CHAP. XXV.

Of Alexander's *magnificence to* Phocion, *and his to* Alexander.

Alexander the ſon of *Philip*, (or, if any one likes it better, of *Jupiter*, for to me it is all one) to *Phocion* the *Athenian* Captain onely began his letters with the uſual form of ſalutation, *Hail*; ſo much had *Phocion* won upon the *Macedonian*. He alſo ſent him a hundred Talents of ſilver, and named four Cities, of which he might chuſe any one to receive the revenues and profits thereof for his own uſe. Theſe Cities were *Cius*, *Elæa*, *Mylaſa*, *Patara*: thus did *Alexander* liberally and magnificently. But *Phocion* farre more, who accepted neither the

the City nor the Silver; yet that he might not ſeem to diſ-eſteem and contemn the offers of *Alexander*, he expreſſed his reſpect to him thus: He requeſted that they who were kept Priſoners in the Tower of *Sardis* might be ſet at liberty; *Echecratides* the Sophiſt, *Athenodorus* of *Himera*, *Demaratus* and *Sparto*: theſe two were brethren and *Rhodians*.

CHAP. XXVI.
Of Aglais *a great eater.*

I have heard of a woman that could ſound a Trumpet, which art was her way of living, by name *Aglais*, daughter of *Megacles*; ſhe wore a Periwig and a plume on her head, as *Poſidippus* relates. At one meal ſhe did devour twelve pounds of fleſh, and four * Chœnixes of bread, and drank a * Congius of wine.

* Peck loaves.
* Nine pints.

CHAP. XXVII.
Other great eaters.

Theſe are reported to have been extraordinary great eaters; *Pityreus* a *Phrygian*, *Cambletes* a *Lydian*, *Thus* a *Paphlagonian*, *Charidas*, *Cleonymus*, *Piſander*, *Charippus*, *Mithri-*

Mithridates of *Pontus*, *Calamodorus* of *Cyzicus*, *Timocreon* a *Rhodian*, both a Wraſtler and Poet, *Cantibaris* a *Perſian*, *Eryſichthon* ſon of *Myrmidon*, who for that reaſon was nick-named * *Æthon*. It is ſaid alſo that there is a Temple in *Sicily* dedicated to Gluttony, and an Image of *Ceres the Corn-giver*. Likewiſe *Alcman* the Poet atteſts of himſelf that he was a great eater. And *Anaxilas* the Comick Poet ſaith that there was one *Cteſias* an extraordinary Glutton.

* So reade; Αἴθων, as Scheffer.

CHAP. XXVIII.

Diet of Fiſh much eſteemed by the Rhodians.

I will tell you a *Rhodian* opinion. In *Rhodes*, they ſay that if a man looks upon Fiſh with a great liking, and loves * Fiſh above all other meat, they eſteem him an extraordinary perſon: But ſuch as like the diet of Fleſh better are reproched by the *Rhodians* as clowniſh and gluttonous; whether juſtly or wrongfully, I not examine.

* Ὀψοφαγίστατον.

CHAP. XXIX.

Of an Ewe which eaned a Lion.

The *Coans* report that an Ewe in the pastures of *Nicippus* the Tyrant did ean, not a Lamb, but a Lion. By which sign it was portended to *Nicippus* (as yet but a private person) that he should be King.

CHAP. XXX.

That Galetes *was beloved of* Ptolemee *not more for his beauty then his prudence.*

King *Ptolemee* loved a youth named *Galetes:* he was very beautiful, but of a mind transcending his form; which *Ptolemee* frequently testified of him, saying, "Oh thou "sweet of disposition! thou never wert "author of harm to any, but on the con- "trary hast done several good offices to "many. On a time this youth rode forth with the King, and beholding afarre off some Malefactors led to execution, he readily said, (speaking to *Ptolemee*) "O King, "since it is our chance to be on horse-back "according to some good Genius of those "wretches, come, if you please, let us spur "on and overtake them, that we may ap-

"pear

"pear to the unhappy men as the **Dioſcuri*, "preſervers and ſuccourers: (ſo thoſe Gods are called.) *Ptolemee* much pleaſed with his ſweet diſpoſition and proneneſs to mercy, embraced him, and not onely ſaved the Malefactors, but confirmed and increaſed the affection he bare him.

* Caſtor & Pollux.

CHAP. XXXI.

The Perſian *cuſtome of preſenting Gifts to the King.*

The *Perſians* have a cuſtome which they obſerve moſt ſtrictly; When the King rides abroad in *Perſia*, all the *Perſians* make him Preſents according to their ſeveral abilities. They who live by the labour of their hands in husbandry and tillage, give one neither too mean, nor too rich or too magnificent, but either Oxen or Sheep; ſome alſo Corn or Wine. Theſe are preſented to him by every one as he rides along, and are called Preſents, by which name he alſo accepts them. The poorer ſort bring Milk, Palms, Cheeſe, ripe Fruits, and other delicacies which grow in that Countrey.

CHAP. XXXII.

Of Water preſented as a gift to the King of Perſia.

This alſo is a *Perſian* ſtory. They report that a *Perſian* called *Sinetes*, being far from home, met *Artaxerxes* ſurnamed *Mnemon*; being thus ſurpriſed, he was much perplexed with fear of the Law and reſpect of the King. Having nothing at that time to give him, and being much troubled to be exceeded in duty by the reſt of the *Perſians*, unwilling that he alone ſhould be infamous for not making a Preſent, they ſay that with all ſpeed he ran to the River hard by, which was named *Cyrus*, and haſtily lying down took up water in both his hands. "O King *Artaxerxes*, (ſaid he) reign "for ever. I make you at this time ſuch a "Preſent as I can get, and in ſuch a manner "as I can, that as farre as lies in me you "may not paſs by unpreſented. I pay you "homage in the water of *Cyrus*. But when "you ſhall come at night to your ſtation, I "will bring from my houſe, and preſent "you, the beſt and richeſt things that I "have, according to my ability: I ſhall not "come behind any of thoſe who now offer

"you

"you gifts. *Artaxerxes* was much pleaſed herewith. "Man, (ſaith he) I accept thy "Preſent kindly, and reckon it amongſt "the moſt precious, declaring that it is of "equal value with them; Firſt, becauſe "Water is the beſt of all things; next, "becauſe it bears the name of *Cyrus*: And "I will that you come to me where I ſhall "lodge to night. This ſaid, he commanded the Eunuchs to take the Gift from him; who inſtantly running to him, received the Water out of his hand into a golden Cup. The King, as ſoon as he came to his lodging, ſent him a *Perſian* Veſt, a golden Cup, and a thouſand Daricks; withall, gave the Bearer order to ſay thus; "The "King commands you to delight your "mind with this, becauſe you have delighted his, in not ſuffering him to paſs by "unpreſented and without homage, but "paid him ſuch reſpect as neceſſity would "then allow. He wills alſo that you drink "water from that River in this Cup.

CHAP. XXXIII.

Of an extraordinary great Pomegranate preſented to the ſame King.

Miſus preſented an extraordinary great Pomegranate in a Basket to *Artaxerxes* as he was riding in *Perſia*. The King admiring the largeneſs of it, "From what Paradiſe "(ſaid he) did you take this gift which "you bring me? He anſwered, out of his own grounds, and that it was of his own grafting. The King was exceedingly pleaſed, and ſent him royal gifts, ſaying, "By "* *Mithra*, this man by like care and di- "ligence might alſo in my opinion make a "little City great. This ſpeech implies, that by continual induſtry and labour all things may be made better then Nature hath produced them.

* The Sun, chief Deity of the *Perſians*.

CHAP. XXXIV.

Of a Father, who accuſed his Son of a Capital crime.

A certain man, by Countrey *Mardian*, by name *Rhacoces*, had ſeven ſons, the youngeſt of which, named *Cartomes*, did many

many harms to the * *Magi*. His Father firſt tried to reform his manners by admonition and inſtruction: but he not obeying, and the Judges coming to the place where this young man's Father lived, he taking his Son, and binding his hands behind him, brought him before the Judges, where he accuſed his Son of all the ſeveral outrages which he had committed, and deſired the Judges to put the young man to death. They amazed hereat, would not condemn him, but brought them both before *Artaxerxes*; where the *Mardian* perſiſting in his plea, the King interrupting him ſaid, "Then you can endure that your Son "ſhould be put to death before your eies. He anſwered, "Moſt willingly: For when "in my Garden I prune and cut off the "lower branches which grow about the "Lettice, the mother and root of them "is ſo farre from being grieved thereat, "that ſhe flouriſhes the better, and be-"cometh both fairer and ſweeter. In like "manner, O King, when I ſhall ſee him "who wrongeth my Family, and conſu-"meth the means of his brothers, loſe his "life, and be prevented from doing them "farther injury, I ſhall thrive the better, "and behold the reſt of my Family thrive

* Scheffer, *to the Mardians.*

"with my ſelf. Which *Artaxerxes* hearing, praiſed *Rhacoces*, and made him one of the Royal Judges, ſaying to thoſe who were preſent, that he who had determined ſo juſtly concerning his own Children, would towards all others be an upright Judge. He diſmiſſed the young man without puniſhment, threatning to put him to a moſt cruel death if he ſhould offend again for the time to come.

The End.

ÆLIAN's Various Hiſtory.

The Second Book.

CHAP. I.

How Socrates *taught* Alcibiades *confidence not to be daunted at the people.*

Socrates diſcourſed thus to *Alcibiades*. The young man was much perplexed and abaſhed, being to appear before a publick Aſſembly. But *Socrates* encouraging and exciting him, Do you not deſpiſe (ſaith he) that Shoe-maker? (naming him.) *Alcibiades* aſſenting: and ſo likewiſe (continueth *Socrates*) that publick Crier? and that Tent-maker? [*Alcibiades*] the ſon of *Clinias* granting this; And doth not, ſaid *Socrates*, the *Athenian* Commonwealth conſiſt of theſe? If you contemn them ſingle,

ſingle, fear them not in an Aſſembly. Thus [*Socrates*] ſon of *Sophroniſcus* and *Phenareta* prudently inſtructed [*Alcibiades*] ſon of *Clinias* and *Dinomache*.

CHAP. II.

Of Pictures praiſed amiſs.

Megabyzus highly commending ſome Pictures that were meanly and ignorantly painted, and finding fault with others that were made with great art, the boies of *Zeuxis* that were grinding Colours laughed at him; whereupon *Zeuxis* ſaid, When you hold your peace, *Megabyzus*, theſe boies admire you, for they look on your rich garments and attendants; but as ſoon as you ſay any thing concerning this Art, they laugh at you: therefore preſerve your ſelf in eſteem by holding your peace, and cenſure not the work or skill of any which is not in your way.

CHAP. III.

Of Alexander *not giving due commendations of a Picture.*

Alexander beholding his own Picture at *Epheſus* drawn by *Apelles*, did not give

it

it ſuch praiſe as it deſerved; but a Horſe which was brought in neighed to the painted horſe, as if it had been a true one. King, ſaid *Apelles*, this Horſe ſeems to underſtand painting much better then you.

CHAP. IV.

Of the Friendſhip betwixt Chariton *and* Melanippus, *and the Tyrant's mercy towards them.*

I will relate to you an action of *Phalaris* not agreeing with his diſpoſition: for it expreſſeth a great humanity, and therefore ſeemeth not to ſute with him. *Chariton* an *Agrigentine* loved *Melanippus* paſſionately, who was alſo an *Agrigentine*, of a ſweet diſpoſition and excellent form. *Phalaris* had injured this *Melanippus* in a certain buſineſs; for he having brought an Action againſt a Favourite of *Phalaris*, the Tyrant commanded him to ſurceaſe the Suit: He not obeying, the Tyrant threatned him with death unleſs he ſubmitted. So being compelled he gave over the cauſe, and the Judges under *Phalaris* null'd the proceedings; which the young man taking ill, ſaid that he was wronged, and diſcovered his reſentment thereof to his friend, praying

ing

ing him to joyn with him in a Plot againſt the Tyrant, intending alſo to ingage ſome other young men, whom he knew proper and ready for ſuch an attempt. *Chariton* ſeeing him inraged and inflamed with fury, and knowing that none of the Citizens would joyn in the deſign through fear of the Tyrant, ſaid that he alſo had formerly the ſame intention, and ſhould ever be ready above all things to free his Country from Slavery; but it was dangerous to communicate ſuch things to many perſons: wherefore he intreated *Melanippus* to conſider it more deliberately, and to permit him to finde out an opportunity proper for the attempt. The young man yielded. *Chariton* thereupon undertook the whole buſineſs himſelf, not willing to engage his friend in it; that if he were taken and diſcovered, he alone might bear the puniſhment, and his friend not ſhare in the danger. He provided himſelf of a Falchion to aſſault the Tyrant when he ſhould ſee a fit occaſion. This could not be carried ſo privately, but that he was apprehended by the Guard, watchful of ſuch things. Being carried to Priſon, and tortured to make diſcovery of his Complices, he couragiouſly endured the torment. But this continuing

a

a long time, *Melanippus* went to *Phalaris*, and confeſſed that he was not onely a Conſpirator, but Author of the Treaſon. The King demanding the cauſe that moved him to it, he declared the whole buſineſs from the beginning; how he was obſtructed in his Suit, and that this was it which provoked him. The Tyrant wondering hereat ſet them both at liberty; but commanded them immediately to depart, not onely out of all Cities belonging to the *Agrigentines*, but quite out of *Sicily*. Yet he allowed them to receive the full benefit of their eſtates. Theſe and their friendſhips *Pythia* afterwards commended in theſe Verſes:

To men, true patterns of celeſtial love
Bleſt Chariton *and* Melanippus *prove.*

The God calling this love of theirs a divine friendſhip.

CHAP. V.

Of well husbanding Time, and that among the Lacedemonians *Walking was not permitted.*

The *Lacedemonians* conceived that Time above all things ought to be husbanded, employing it diligently in ſerious buſineſs,

not

not allowing any of the Citizens to waſt it in idleneſs or play; that it might not be thrown away upon things of no vertue. A teſtimony hereof amongſt the reſt is this: The *Lacedemonian Ephori* hearing that they who had taken *Decelia* uſed to walk in the afternoon, ſent this command to them, Walk not: (As if they did it for recreation rather then exerciſe of the body) It behoveth the *Lacedemonians* to get and preſerve health not by walking, but by exerciſe.

CHAP. VI.

An inſtance that we ought not to pleaſe the Vulgar.

Hippomachus, (they ſay,) one that taught to wraſtle, when the people that ſtood about as one of his Scholars was wraſtling gave a great ſhout, ſtruck him with a wand, ſaying, "You did amiſs and not as "you ought, it ſhould have been done "better. For if you had done according to "Art, theſe men would not have applauded "you. Implying, that they who perform every thing well and handſomely, muſt not pleaſe the multitude, but thoſe who are underſtanding in the Art. *Socrates* alſo

ſeems

ſeems to contemn the Common people in his diſcourſe with *Crito*, who came to him in the Priſon, and counſelled him to make an eſcape, and avoid the ſentence of the *Athenians* againſt him.

CHAP. VII.

That the Thebans *expoſe not Children.*

This is a *Theban* Law moſt juſt and humane; That no *Theban* might expoſe his Child or leave it in a Wilderneſs, upon pain of death. But if the Father were extremely poor, whether it were male or female, the Law requires that as ſoon as it is born it be brought in the ſwadling-clouts to the Magiſtrate, who receiving it, delivers it to ſome other for ſome ſmall reward, conditioning with him that he ſhall bring up the Child, and when it is grown up take it into his ſervice, man or maid, and have the benefit of its labour in requital for its education.

CHAP. VIII.

Of Xenocles *and* Euripides *contending at the* Olympick *Games.*

In the ninety firſt *Olympiad*, wherein *Exenetus* won the race, *Xenocles* and *Euripides*

pides contended. *Xenocles* (whosoever he was) got the first Victory by these Tragedies, *Oedipus*, *Lycaon*, *Bacchæ*, and *Athamas* a Satyre. It is ridiculous that *Xenocles* should not be worsted, and *Euripides* get the better, especially in those Tragedies. One of these two must have been the reason, either that they who gave the votes were ignorant and void of clear judgement, or corrupt. But both are dishonourable, and unworthy the *Athenians*.

CHAP. IX.

Decrees of the Athenians *against some Revolters.*

What Decrees did the *Athenians* make, and those in a Democracy? That every one of the *Æginetæ* should have his thumb cut off from his right hand, so that he might for ever after be disabled from holding a Spear, yet might handle an Oar. That all the young men of *Mitylene* should be put to death: Which Decree was made at the instigation of *Cleon* son of *Cleænetus*. That such as had been taken Prisoners by the *Samians* should be branded in the face with the mark of an Owl. This also was an *Athenian* Decree. I wish, O *Minerva*,

nerva, Guardian of the City, and *Jupiter Eleutherius*, and all the Gods of the *Grecians*, that the *Athenians* had never done these things, and that it might never have been said of them.

CHAP. X.

Timotheus *having heard* Plato *discourse, judged himself to be less happy.*

I have heard that *Timotheus* (son of *Conon*) General of the *Athenians*, when he was in height of felicity, and took Cities with great ease, so as the *Athenians* knew not how they should honour him sufficiently, met accidentally with *Plato* son of *Ariston*, as he was walking with some Scholars without the City wall, and seeing his reverend presence, his proper person and graceful aspect, hearing him also discourse, not of Contributions, Gallies, Naval affairs, Supplies, Reliefs, Confederates, Islanders, and the like matters, but of those things which he professed, and in which he employed his studies, said, "O this life and true felicity! Whence it appears, that *Timotheus* did not conceive himself absolutely happy, as not enjoying this, though otherwise in highest honour and esteem with the *Athenians*.

CHAP. XI.

What Socrates *ſaid of thoſe that were put to death by the Thirty Tyrants.*

Socrates ſeeing that the Thirty Tyrants put many eminent perſons to death, and betrayed the rich to exceſſive puniſhments, ſaid to *Antiſthenes*, "Doth it repent thee "that we have done nothing in our whole "lives great and remarkable, as thoſe Mo- "narchs who are deſcribed in Tragedies, "*Atreus's*, *Thyeſtes's*, *Agamemnons*, and "*Ægiſthus's*? They are in thoſe Plaies "beheaded, feaſted with their own fleſh, "and generally deſtroyed: But no Poet "was ever ſo bold or impudent as to re- "preſent a poor man kill'd upon the Stage.

CHAP. XII.

Of Themiſtocles *giving over Prodigality.*

I know not whether this ſpeech of *Themiſtocles* ſon of *Neocles* be commendable or not. After that his Father had caſt him off, giving over Prodigality, he began to live temperately, and to refrain from Curtezans, being taken with another affection, that of gover-

governing the *Athenian* State; and contested eagerly with the Magistrates, endeavouring to make himself the chief. He said (as is reported) to his friends, "What will "you give me, who never yet was envied? He that loves to be envied, hastens, according to *Euripides*, to harm himself: But that this is folly, *Euripides* himself declares.

CHAP. XIII.

Of Socrates *abused in a Comedy by* Aristophanes.

Anytus and his Companions studied to doe *Socrates* a mischief, for those reasons which are related by many; but feared the *Athenians*, doubting, if they should accuse *Socrates*, how they would take it, his name being in high esteem for many respects, but chiefly for opposing the Sophists, who neither taught nor knew any solid learning. Wherefore they began, by making trial in less things, to sound how the *Athenians* would entertain a Charge against his life: for to have accused him upon the very first, he conceived unsafe, as well for the reason already mentioned, as lest the friends and followers of *Socrates* should divert the anger of the Judges upon them, for falsly

accuſing a perſon ſo farre from being guilty of any wrong to the State, that he was the onely Ornament of *Athens*. What then do they contrive? They ſuborn *Ariſtophanes* a Comick Poet, whoſe onely buſineſs was to raiſe mirth, to bring *Socrates* upon the Stage, taxing him with crimes which moſt men knew him free from; Impertinent diſcourſe, making an ill cauſe by argument ſeem good, introducing new and ſtrange Deities, whilſt himſelf believed and reverenced none: hereby to inſinuate an ill opinion of him even into thoſe who moſt frequented him. *Ariſtophanes* taking this Theme, interweaves it with much abuſive mirth & pleaſant Verſes; taking for his ſubject the beſt man of the *Grecians*. The argument of his Play was not againſt *Cleon*; he did not abuſe the *Lacedemonians*, the *Thebans*, or *Pericles* himſelf; but a perſon dear to all the Gods, eſpecially to *Apollo*. At firſt (by reaſon of the novelty of the thing, the unuſual perſonating of *Socrates* upon the Stage) the *Athenians*, who expected nothing leſs, were ſtruck with wonder: Then (being naturally envious, apt to detract from the beſt perſons, not onely ſuch as bore office in the Commonwealth, but any that were emi-

eminent for learning or vertue) they begun to be taken with the *CLOUDS*, [ſo was the Play named] and cried up the Poet with more applauſe then ever any before, giving him with many ſhouts the victory, and ſending word to the Judges to ſet the name of *Ariſtophanes* in the higheſt place. *Socrates* came ſeldome to the Theatre, unleſs when *Euripides* the Tragick Poet conteſted with any new Tragedian, then he uſed to goe: And when *Euripides* contended in the *Piræum*, he went thither alſo, for he loved the man as well for his wiſedome, as the ſweetneſs of his Verſe. Sometimes *Alcibiades* ſon of *Clinias* and *Critias* ſon of *Callæſchrus* would invite him to a Comedy, and in a manner compell him: for he was ſo farre from eſteeming, that he did greatly contemn thoſe perſons that were abuſive and ſcurrilous in their language, (being himſelf a temperate, juſt, good and diſcreet perſon) which hugely troubled the Comedians. And this was the ground (as well as other things ſuggeſted by *Anytus* and *Melitus*) of *Ariſtophanes* his Comedy; who, it is likely too, got a great ſumme of money by it, they being eager in proſecution of their deſign, and he prepared by want and malice to re-

ceive their impreſſion: But this he beſt knows. In fine, the Play got extraordinary credit, that of *Cratinus* being verified,

The Theatre was then
Fill'd with malicious men.

It being at that time the Feaſt of *Bacchus*, a multitude of *Grecians* went to ſee the Play. *Socrates* being perſonated on the Stage, and often named, (nor was it much the Players ſhould repreſent him, for the Potters frequently did it upon their ſtone Juggs) the ſtrangers that were preſent (not knowing whom the Comedy abuſed) raiſed a humme and whiſper, every one asking who that *Socrates* was. Which he obſerving, (for he came not thither by chance, but becauſe he knew himſelf ſhould be abuſed in the Play, had choſen the moſt conſpicuous Seat in the Theatre) to put the ſtrangers out of doubt, he roſe up, and all the while the Play laſted continued in that poſture. So much did *Socrates* deſpiſe the Comedy and the *Athenians* themſelves

CHAP.

CHAP. XIV.
Of a Plane-tree beloved of Xerxes.

Xerxes deſerves juſtly to be laughed at, who after he had contemned the works of *Jupiter*, and made himſelf new waies to travel by land and water, fell in love with a Plane, and doted upon the Tree: for ſeeing (as it is reported) in *Lydia* a tall Plane-tree, there he ſtayed a whole day, no neceſſity requiring, and pitched his Tents in the Wilderneſs about the Plane-tree: he alſo hung upon it many rich ornaments, honouring the boughs with chains and bracelets, and left it a Keeper, as the Guardian and Protectour of a Miſtreſs. But what did this profit the Tree? the appoſititious ornament nothing ſuiting with it, hung there in vain, not adding any thing to the beauty of the Tree. For to the beauty of a Tree are requiſite fair branches, leaves thick, a body ſtrong, roots deep and pliant, yielding to the winds, wideneſs of ſhadow, the ſucceſſive ſeaſons of the year, the nouriſhment of the water by chanels and rains. But the Robes of *Xerxes*, the gold of the *Barbarian*, and his other gifts, contribute nothing to the Plane, or any other Tree.

CHAP. XV.

Of those who besmeared the Seats of the Lacedemonian Ephori *with Soot.*

Certain *Clazomenians* coming to *Sparta*, through abuse and insolence besmeared with Soot the Seats of the *Ephori*, in which they used to give judgement, and determine publick affairs. This being known, the *Ephori* were not incensed, but calling the publick Crier, commanded him to make this strange Proclamation openly through the City, "Let it be lawful for "the *Clazomenians* to doe unhandsome "things.

CHAP. XVI.

Of Phocion.

I esteem this action of *Phocion* (the son of *Phocus*) commendable also. Coming before a publick Assembly of *Athenians*, after he had reproved them for some ingratitude, he said, both wisely and sharply, "I had rather receive ill from you, then "doe ill to you.

CHAP.

CHAP. XVII.

Of the wiſedome of the Perſian Magi, *and of* Ochus.

The wiſedome of the *Perſian Magi* was (beſides other things proper to them) converſant in Prediction: They foretold the cruelty of *Ochus* towards his Subjects, and his bloudy diſpoſition, which they collected from ſome ſecret ſigns. For when *Ochus*, upon the death of his Father *Artaxerxes*, came to the Crown, the *Magi* charged one of the Eunuchs that were next him to obſerve upon what things, when the Table was ſet before him, he firſt laid hands; who watching intentively, *Ochus* reached forth both his hands, and with his right laid hold of a Knife that lay by, with the other took a great Loaf, which he laid upon the Meat, and did cut and eat greedily. The *Magi*, hearing this, foretold that there would be plenty during his reign, and much bloud ſhed. In which they erred not.

CHAP. XVIII.

Of magnificent Suppers.

Timotheus (ſon of *Conon*) General of the *Athenians*, on a time retiring from magnificent

ficent Suppers and Military entertainments, was invited by *Plato* to a Treat in the Academy; where being entertained with a frugal Supper and with Muſick, when he returned to his friends, he ſaid, "They "who ſup with *Plato* are better for the next "day alſo. From thence forward *Timotheus* diſpraiſed ſumptuous and chargeable Suppers, of which there is no benefit the next day. There is a ſpeech much to the ſame purpoſe reported of him, that *Timotheus* meeting *Plato* on the morrow ſaid to him, "You, O *Plato*, ſup better the next "morning then over night.

CHAP. XIX.

Of Alexander, *who would be called a God.*

"*Alexander*, when he had vanquiſhed *Darius*, and was poſſeſs'd of the *Perſian* Empire, being high-conceited of himſelf, and puffed up with his ſucceſs, writ to the *Grecians*, that they ſhould decree him to be a God: Ridiculouſly; what he had not by nature, he thought to obtain by requiring it of men. Hereupon ſeveral people made ſeveral Decrees; the *Lacedemonians* this, "Foraſmuch as *Alexander* would

"be

"be a God, let him be a God. Thus with *Laconick* brevity, according to the manner of their Countrey, the *Lacedemonians* reprehended the Pride of *Alexander*.

CHAP. XX.

Of the meekneſs of King Antigonus.

It is reported that King *Antigonus* was popular and meek. He that hath leiſure to make enquiry after him and his actions, may ſatisfie himſelf elſewhere. I ſhall relate onely one act of his full of Clemency and void of Pride. This *Antigonus*, perceiving that his Son behaved himſelf rigidly and ſeverely towards his Subjects, "Do you not "know, Son, ſaid he, that our Reign is but "a glorious Servitude? This ſpeech of *Antigonus* to his Son expreſs'd much Mildneſs and humanity. He who conceiveth otherwiſe of it, ſeems in my opinion not to underſtand either what belongeth to a King or a Subject, but rather to have lived under ſome Tyrant.

CHAP.

CHAP. XXI.

Of Pauſanias *his friendſhip with* Agatho *the Poet.*

There was great friendſhip betwixt *Pauſanias* a *Ceramean* and *Agatho* the Poet: This is generally known; but I will relate what is leſs common. On a time the two friends came before *Archelaus*: He obſerving the frequent differences betwixt *Pauſanias* and *Agatho*, and thinking that one friend deſpited the other, asked *Agatho* what was the reaſon that he had ſuch frequent quarrels with him who loved him ſo well. He anſwered, "O King, I will "tell you; It is not that I am froward to-"wards him, neither doe I this through ru-"ſticity; but if I underſtand any thing "of behaviour, as well by Poetry as other "things, I finde that the greateſt plea-"ſure of friends is, after ſome falling out to "be reconciled; and I am of opinion that "nothing can happen to them more de-"lightful: Therefore I make him partake "often of this pleaſure, by falling out with "him frequently. For he is over-joyed when "I end the difference and am reconciled; "whereas if I ſhould uſe him alwaies alike,

"he

"he would not underſtand the difference. *Archelaus* (as they ſay) commended this anſwer. It is reported that *Euripides* alſo the Poet exceedingly loved this *Agatho*, and in favour of him compoſed his Tragedy intituled *Chryſippus*. But this I cannot certainly affirm, yet know it to be atteſted by many.

CHAP. XXII.

That the Mantineans *were juſt Law-makers.*

I am told that the *Mantineans* were juſt Law-givers, no leſs then the *Locrians* and *Cretans*, and the *Lacedemonians* themſelves, and the *Athenians*. For though the Laws of *Solon* were moſt excellent, yet the *Athenians* ſoon after his death abrogated the Laws which they received from him.

CHAP. XXIII.

That Nicodorus *the Wraſtler became a Law-giver.*

Nicodorus, an excellent and famous Wraſtler among the *Mantineans*, in his later years giving over wraſtling, became a Law-

Law-giver to them, benefitting his Country farre more in Civil affairs, then when he was publickly proclaimed Victor in the Liſts. Some ſay that *Diagoras* the *Melian*, who loved him much, compoſed thoſe Laws for him. I have more to ſay of *Nicodorus*, but leſt I ſhould ſeem to intermix any commendations of *Diagoras*, let this ſuffice: For *Diagoras* was a hater of the Gods; neither do I take any pleaſure in making farther mention of him.

CHAP. XXIV.

That Milo *was ſtrong in Body, but not in Mind.*

Some have undervalued the famed Strength of *Milo* the *Crotonian*, relating thus of him; None of *Milo*'s Antagoniſts were able to force away a Pomegranate which he held in his hand; but his Miſtreſs, with whom he had frequent differences, was much too hard for him. Whence it is manifeſt, that *Milo* was of a ſtrong Body, but an effeminate Minde.

CHAP.

CHAP. XXV.

That the ſixth of the Month Thargelion *was fortunate to the* Greeks.

It is obſerved, that on the ſixth day of the month *Thargelion* many good fortunes have befallen not onely the *Athenians*, but divers others. *Socrates* was born on this day, the *Perſians* vanquiſhed on this day; and the *Athenians* ſacrifice three hundred Goats to *Agrotera* upon this day in purſuit of *Miltiades* his vow: On the ſame day of this month was the fight of *Platæa*, in which the *Grecians* had the better: (for the former fight which I mentioned was at *Artemiſium*) neither was the Victory which the *Greeks* obtained at *Mycale* on any other day; ſeeing that the Victory at *Platæa* and *Mycale* happened on the ſelf-ſame day. Likewiſe *Alexander* the *Macedonian*, ſon of *Philip*, vanquiſhed many Myriads of the *Barbarians* on the ſixth day, when he took *Darius* Priſoner. All which is obſerved to have happened on this moneth. It is likewiſe reported that *Alexander* was born and died on the ſame day.

CHAP.

CHAP. XXVI.

Of Hyperborean Apollo, *and certain wonders concerning* Pythagoras.

Ariſtotle ſaith that *Pythagoras* was call'd by the *Crotonians Hyperborean Apollo*. The ſon of *Nicomachus* [*Ariſtotle*] farther ſaies, that he was at the ſame hour of the ſame day ſeen by many at *Metapontium* and at *Croton*, where he ſtood up at the Games. There alſo he ſhewed one of his Thighs, which was of Gold. The ſame Author ſaies, that as he was paſſing over the River *Neſſus* it called him, and that many heard the call.

CHAP. XXVII.

That Anniceris *was a good Charioteer; and that he who beſtows much pains upon little things, neglects the greater.*

Anniceris the *Cyrenian* was proud of his Horſeman-ſhip and Chariot-driving. He on a time deſired to let *Plato* ſee his skill: wherefore having made ready his Chariot, he drove many courſes round the Academy, keeping his track ſo exactly, that the wheels never went out of it. All who were

were preſent admired it much. But *Plato* reprehended his too much induſtry, ſaying, That it was impoſſible that he who imployed ſo much pains about things of no value, could bend his ſtudy to things of greater concernment. For being wholly taken up with thoſe things, he muſt neceſſarily neglect ſuch as are truly worth admiration.

CHAP. XXVIII.

Upon what occaſion Cock fighting was firſt inſtituted.

After their Victory over the *Perſians*, the *Athenians* made a Law that Cocks ſhould one day in the year be brought to fight in the Theatre. The occaſion of which Law was this: When *Themiſtocles* went forth with an Army of the Citizens againſt the *Barbarians*, he ſaw ſome Cocks fighting; neither did he behold it ſlightly, but turning to the whole Army, "Theſe "(ſaith he) undertake this danger, neither "for their Country, nor for their Country "Gods, nor for the Monuments of their "Anceſtours, nor for Fame, Liberty, or "Children; but that they may not be "worſted, or yield one to the other. With which words he incouraged the *Athenians*.

This therefore which was at that time an occaſion of inciting them to Valour, he would have to be ever after had in remembrance.

CHAP. XXIX.

How Pittacus *made an Embleme of Fortune.*

Pittacus at *Mitylene* made ſtairs to the Temples, which ſerved for no uſe, but as a dedicated gift; hereby ſignifying the aſcent and deſcent of Fortune: thoſe whom Fortune favours aſcending, the unfortunate deſcending.

CHAP. XXX.

Of Plato.

Plato ſon of *Ariſto* was at firſt extremely addicted to Poetry, and wrote Heroical Verſes; which afterwards he burnt, perceiving them to be farre inferiour to *Homer*'s. Then he betook himſelf to writing Tragedies, compoſing a Tetralogy; which Poems he gave to the Players, intending to conteſt at the Games. But before the *Bacchanalian* Feaſt he heard *Socrates* diſcourſe, and was ſo much taken with

with that Siren, that he not onely forbore his deſign of contending, but from thence forward wholly gave off writing Tragedies, and addicted himſelf to Philoſophy.

CHAP. XXXI.

That no Barbarian *is impious.*

And who extolls not the wiſedome of the *Barbarians*, ſince none of them have fallen into any Atheiſm, or queſtion whether there are Gods or not, and whether they take care of us or not? None of them ever held ſuch Opinions as *Euemerus* the *Meſſenian*, or *Diogenes* the *Phrygian*, or *Hippo*, or *Diagoras*, or *Soſias*, or *Epicurus*; not any *Indian*, *Celt*, or *Ægyptian*. For theſe *Barbarians* which I have named atteſt that there are Gods, and that they have a providential care of us, and that they preſignifie events by birds, Omens, entrals, and by other obſervations and rules, which do teach men the providence of the Gods towards them. They ſay alſo that many things are ſignified before-hand by Dreams and by the Starres. Being firmly ſetled in this belief, they ſacrifice purely, live holily, perfo.m divine rites, obſerve the rules of the *Orgia* and all the reſt: whence

it muſt be acknowledged that they worſhip and reverence the Gods firmly.

CHAP. XXXII.

How Hercules *his name was changed, and of the Oracle of* Apollo *concerning it.*

Some *Pythian* relations affirm that *Hercules*, ſon of *Jupiter* and *Alcmena*, was at his birth named *Heraclides*; but that afterwards coming to *Delphi* to conſult the Oracle about ſome buſineſs, he obtained that for which he came, and received farther privately from the God this Oracle concerning himſelf,

Thee Hercules *doth* Phœbus *name,*
For thou ſhalt gain immortal fame.

CHAP. XXXIII.

Of the Images of Rivers.

We behold the nature of Rivers, and their Channels; but they who worſhip them and make Images of them give them ſome the ſhape of Men, others of Oxen. In the ſhape of Oxen the *Stymphalians* repreſented *Eraſinus* and *Metopus*; the *Lacedemonians*, *Eurotas*; the *Sicyonians*

and *Phliasians*, *Asopus*; the *Argives*, *Cephissus*: but in the shape of Men the *Psophilians* represented *Erymanthus*; the *Heræans*, *Alpheus*; so likewise the *Cherronesians* that came from *Cnidus*, represent the River *Cnidus*. The *Athenians* worship *Cephissus* as a horned man. In *Sicily* the *Syracusians* represent *Anapus* in the shape of a Man, and *Cyane* a fountain as a Woman. The *Ægestæans* worship *Porpax*, *Crimissus* and *Telmissus* under the Figures of Men. The *Agrigentines* represent the River which beareth the same name with their City by the image of a beautiful Boy, to which they sacrifice. They likewise dedicated an Ivory Statue at *Delphi*, and inscribed the name of the River upon it, which Statue was of a Boy.

CHAP. XXXIV.
Of Old age.

They say that *Epicharmus* being very old, sitting and discoursing with some of like age, and every one of them saying, one, I could be content to live but five years longer; another, three years; a third, four; he interposing said, "O good men, "why do you contest and wrangle about a

"a few daies? All we that are here met "tend by ſome fate or other to our end. "Therefore it is time for us all to die with "the ſooneſt, before we feel any of the mi-"ſeries which attend Old age.

CHAP. XXXV.

That Sleep is the Brother of Death; and of the deceaſe of Gorgias.

Gorgias the *Leontine* being at his latter end, and being of a great age and ſurpriſed by ſickneſs, fell by degrees aſleep: and when one of his friends coming to viſit him asked him how he did; "Juſt now, ſaith he, Sleep "is going to deliver me up to his Brother.

CHAP. XXXVI.

Of Socrates *falling ſick in his old age.*

Socrates being very old fell ſick; and one asking him how he did, "Well, ſaith "he, both waies: for if I live longer, I "ſhall have more Emulators; if I die, more "Praiſers.

CHAP.

CHAP. XXXVII.

Of a Law which prohibited the ſick to drink Wine.

Zaleucus the *Locrian* made many excellent and convenient Laws, of which this was not the worſt. If any of the *Epizephyrian Locrians*, being ſick, drank pure Wine, unleſs by preſcription of the Phyſician, though he returned to his former health, yet he was to be put to death for drinking it without leave.

CHAP. XXXVIII.

A Law of the Romans *and other people not allowing Wine to all perſons, nor of all ages.*

This was alſo a Law of the *Maſſilians*, That no Women ſhould taſt Wine, but of what age ſoever they were they ſhould drink water. *Theophraſtus* affirms that this Law was of force alſo among the *Mileſians*, which not onely the *Ionian* * but *Mileſian* Wives obſerved. But why ſhould we not ſpeak of the Law of the *Romans*? Or how can I avoid being reproched of neglect, if having mentioned the *Locrians*,

* Reading ἄλλας καὶ τάς.

Maſſilians and *Mileſians*, I omit to ſpeak of my own Country? Amongſt the *Romans* this Law was ſtrictly obſerved, that no free Woman or ſhe ſlave ſhould drink Wine; nor any of Noble birth, from their childhood till five and thirty years of age.

CHAP. XXXIX.

The Law of the Cretans *concerning Learning.*

The *Cretans* commanded all free-born children to learn the Laws with a kind of melody, that their minds might be inticed by their Muſick, and they get them by heart the more eaſily: ſo that if they committed any thing contrary to Law, they could not plead ignorance. The ſecond thing which they were appointed was, to learn the Hymns of the Gods: The third, Encomiums of good men.

CHAP. XL.

That Beaſts love not Wine, and of ſome Beaſts that will be drunk.

Every irrational creature naturally abhorreth Wine, eſpecially thoſe who being over-fed with Grapes become drunk. Crows

Crows if they eat the herb *Oenutta*, as alſo Dogs, run mad. If the Ape and the Elephant drink Wine, the one forgets his ſtrength, the other his ſubtilty, and both are eaſily to be taken.

CHAP. XLI.

Of ſome who were lovers of Drink, and great Drinkers.

Lovers of Drink were *Dionyſius* in *Sicily*, and *Niſæus* a Tyrant alſo, *Apollocrates* ſon of *Dionyſius* the Tyrant, *Hipparinus* kinſman of *Dionyſius*, *Timolaus* a *Theban*, *Charidemus* an *Orithean*, *Arcadion*, *Eraſixenus*, *Alcetas* a *Macedonian*, and *Diotimus* an *Athenian*. This laſt was called a Tunnel, becauſe putting a Tunnel into his mouth, he could drink wine poured into it without taking breath. They relate of *Cleomenes* the *Lacedemonian*, that he was not onely a great Drinker, but that he alſo uſed the ill cuſtome of the *Scythians* to drink Wine unallai'd. They ſay alſo that *Io* of *Chios*, the Poet, was an immoderate drinker of Wine. Likewiſe *Alexander* the *Macedonian*, in honour of *Calanus* the *Brahman*, an *Indian* Sophiſt, that burned himſelf, inſtituting Games of Muſick, Horſe-racing and Wraſt-

Wraſtling; to gratifie the *Indians*, he added another part proper to that Country, which was Drinking. To him that ſhould be Victor he appointed a Talent for his reward, to the next thirty *Minæ*, to the third ten. *Promachus* got the Victory. Moreover *Dionyſius*, at the Feaſt which they call *Choæ*, propoſed a golden Crown as a reward to him that drank moſt. *Xenocrates* the *Chalcedonian* was Victor, and taking the Crown when he went away after Supper, put it upon a Statue of *Mercury* which ſtood at the door, according to his cuſtome: for he uſed to lay there Garlands of Flowers, Myrrhe, Ivy, and Laurel, and leave them. Alſo *Anacharſis*, as it is ſaid, drank much at *Periander*'s houſe. He brought this cuſtome from his own Country, for it is proper for the *Scythians* to drink pure Wine. *Lacydes* and *Timon*, Philoſophers, are ſaid to have drank much. Likewiſe *Mycerinus* an *Ægyptian*, a Prophecy being brought him from *Buta*, foretelling that he ſhould live but a little while, to delude the Oracle by doubling the time, turning nights into daies, watched and drank continually. To theſe adde *Amaſis* the *Ægyptian*, of whom *Herodotus* atteſts enough. And *Nicoteles* a *Corinthian* muſt not be ſevered from

from theſe. And they ſay alſo that *Scopas* the ſon of *Creon* and *Antiochus* the King were much addicted to Wine: for which reaſon he put the whole Government of his Kingdome into the hands of *Ariſtæus* and *Themiſto*, *Cyprians*, whileſt he, given over to Drunkenneſs, bare onely the Title of King. Likewiſe *Antiochus Epiphanes*, delivered as pledge to the *Romans*, uſed to drink Wine immoderately. As alſo his name-ſake *Antiochus*, who waging Warre with the *Medians* againſt *Arſaces*, was a ſlave to Drunkenneſs. Amongſt theſe may be reckoned *Antiochus* the great. Immoderate drinking caſt *Agro* King of the *Illyrians* into a Pleuriſie, and kill'd him. Likewiſe *Gentius* another King of the *Illyrians* was a great Drinker. What ſhall we ſay of *Orophernes* King of *Cappadocia*, who was alſo a great Drinker? And if we muſt mention Women, (in whom to love drink is a great vice, to drink much a greater) *Clio*, as they ſay, contended in drinking, not with Women onely, but with Men; for ſhe was a great Drinker, and had the better of every one, carrying in my opinion a ſhameful victory.

CHAP.

CHAP. XLII.

Of Plato's *renown, and of his Laws for equal Diſtribution.*

The fame of *Plato* and renown of his Vertue came to the *Arcadians* and *Thebans*, who thereupon ſent Embaſſadours earneſtly to requeſt him to come over to them, not onely to inſtruct their young men in Philoſophy, but, which was a higher concernment, to ordain Laws. They were ready to have obtained what they deſired of him; for the ſon of *Ariſto* was pleaſed with the invitation, and intended to yield to them. He asked the Embaſſadours how they ſtood affected to Equality of eſtates: when underſtanding by them that they were ſo averſe from it, as not to be by any means induced thereto, he refuſed to goe.

CHAP. XLIII.

Certain eminent perſons among the Grecians *very poor.*

There were moſt excellent perſons among the *Grecians* who lived in extreme Poverty. *Ariſtides* ſon of *Nicomachus*, and *Phocion* ſon of *Phocus*, *Epaminondas* ſon of *Poly-*

Polymatis, *Pelopidas* a *Theban*, *Lamachus* an *Athenian*, *Socrates* ſon of *Sophroniſcus*, and *Ephialtes* ſon of *Sophonides*.

CHAP. XLIV.

A deſcription of a Picture made by Theon *a Painter.*

Amongſt other things which witneſs the excellent art of *Theon* the Painter was this Picture: An armed man ready to charge the Enemy, who had made an Incurſion and waſted the Country. The young man ſeemed ready to fall on with ſprightlineſs and courage: you would have ſaid he were tranſported with rage and the fury of *Mars*. His eies ſeemed to ſparkle fiercely. Having taken up his Arms he appeared ſnatching, as if eager to aſſault the Enemy with all ſpeed. He held forth his Shield, and waved as it were his Sword, as ready to fight, with a killing look, his poſture expreſſing that he meant not to ſpare any. *Theon* painted not any thing more, no common Souldier, no Centurion, no Company, no Horſeman, no Archer; this armed man onely being ſufficient to compleat the excellence of the piece. But before he would diſcover this Picture to publick view, he got

got a Trumpeter, and bade him to ſound a Charge as loudly and fiercely as he could, and to give it all poſſible ſpirit of encouragement to fight. Aſſoon as this ſhrill and dreadful noiſe was heard, the Trumpet ſounding as if there were a ſudden incurſion of the Enemy, he diſcovered his Picture, and the armed man appeared, after that the ſound of the Trumpet had excited the fancy of the beholders.

The End.

ÆLIAN's Various Hiſtory.

The Third Book.

CHAP. I.

Theſſalian Tempe *deſcribed.*

LET us now deſcribe and paint out in diſcourſe the *Theſſalian Tempe*: for it is acknowledged that ſpeech, where the faculty is free, can repreſent whatſoever it pleaſeth as fully to the life, as men that are excellent in handy-work. It is a place ſituated betwixt *Olympus* and *Oſſa*. Theſe are Mountains of extraordinary height, and disjoyned as it were by providence. They include a Plain whoſe length extends to forty **Stadia*; its breadth in ſome places is a *Plethrum*, in others ſomewhat more. Through the middle runs the

*Furlongs.

the River *Peneus*, into which other Rivers flow, and by communicating their waters make *Peneus* great. It affords various places of delight of all kinds, not wrought by the hand of man, but ſpontaneous works of Nature, which contributed much to the beauty and glory of the place from its firſt beginning. For Ivy full of down abounds and flouriſheth there, which like generous Vines creepeth up the high trees, and groweth with them. There is alſo plenty of Smallage, which climbing up the Hill ſhadoweth the Rock, ſo that it lies hid under it, nothing being ſeen but the green Herb, which yields a pleaſant entertainment to the eye. In this Plain there are divers Groves and large Cupbords, which in the Summer afford grateful ſhelter to Travellers and refreſhment. It is full of little Brooks and Springs of water, cool and pleaſant to the taſt. Theſe waters, they ſay, benefit ſuch as waſh in them, and conduce much to health. Birds are diſperſed about every-where, eſpecially the Muſical, which yield extraordinary pleaſure to the ear, and by continual warbling invite and delight the very paſſenger. On each ſide of the River are thoſe pleaſantneſſes which I mentioned before, and places fit for repoſe

poſe and diverſion. Through the middle of the *Tempe* runneth the River *Peneus* gently and ſmoothly like oil. This is much ſhaded by the thick branches of the adjoyning Trees, which for the greateſt part of the day keep off the Sun's beams, and afford to thoſe that ſail a cool paſſage. All the neighbouring people meet with one another there, and offer ſacrifice, converſe, and feaſt. Whence there being many that ſacrifice and perform Divine rites continually, it happeneth that ſuch as travel thither either on foot or by water perceive very ſweet odours. This unintermitted worſhip of the Gods makes the place ſacred. Here the *Theſſalians* ſay that *Apollo Pythius*, having ſlain *Pytho* with his arrows at that time poſſeſſed of *Delphi* when the Goddeſs Earth held the Oracles, was by *Jupiter*'s command purified; and that then the ſon of *Jupiter* and *Latona* crowned with this *Tempian* Laurel, and bearing a branch thereof in his hand, came to *Delphi* and took poſſeſſion of the Oracle. There is alſo an Altar in that place where he was crowned, and took away the branch. Whereupon even to this time the *Delphians* every ninth year ſend youths of Noble birth with an *Architheorus*, who is one of their own.

These coming to *Tempe* sacrifice magnificently, and having made Garlands of that Laurel which the God then so loved as to Crown himself with it, depart. They pass that way which is called *Pythias*, and goeth through *Thessaly*, *Pelagonia*, *Oeta*, and the Countries of the *Ænians*, *Melians*, *Dorians*, and *Hesperian Locrians*. They carry these youths thither with no less respect and reverence, then those who with sacred presents from the *Hyperboreans* pay homage to the same God. Likewise at the *Pythian* Games the Victors are presented with a Crown of the same Laurel. Thus much concerning the *Thessalian Tempe*.

CHAP. II.

Of Anaxagoras *bearing the death of his Children with courage.*

When one coming to *Anaxagoras* the *Clazomenian* (as he was discoursing with his friends) told him that his two onely Sons were dead; He nothing troubled or disordered at the news, answered, "I knew "that they were born mortal.

CHAP.

CHAP. III.

Of Xenophon *bearing the death of his Son unmovedly.*

A Meſſenger from *Mantinea* told *Xenophon* (as he was ſacrificing) that his ſon *Grillus* was ſlain. He taking onely his Garland off, continued to ſacrifice. But when the Meſſenger added that he died victoriouſly, he took again the Garland to put it on his head. This is generally known.

CHAP. IV.

That Dio *was not troubled at the loſs of his Son.*

As *Dio*, ſon of *Hipparinus*, a Diſciple of *Plato*, was treating about publick affairs, his Son was killed with a fall from the houſe top into the Court. *Dio* was nothing troubled at it, but proceeded in what he was about before.

CHAP. V.

Antigonus *ſeeing his Son dead, was nothing troubled.*

They ſay that *Antigonus* the ſecond, when his Son was brought home ſlain in

battel, did behold him without changing colour, or ſhedding a tear: but having commended him for dying as a ſtout Souldier, gave order that he ſhould be buried.

CHAP. VI.
Of the Magnanimity of Crates.

Crates the *Theban* is known to have been a magnanimous perſon, as well by other things, as by his deſpiſing what the Vulgar admire, as alſo his Wealth and Country. That he gave the *Thebans* his eſtate is generally known. But this other action perhaps is leſs notorious. He quitted *Thebes* newly reſtored, ſaying, "I have no need of a City "which *Alexander* or ſome other may ſub-"vert.

CHAP. VII.
Of the Calumny of the Vulgar.

Democharis Nephew to *Demoſthenes*, to ſhew that he nothing valued the diſpraiſes of the Vulgar, ſeeing certain Detractors together ſitting in a Phyſician's Shop, and wholly bent upon calumniating others, "What doe you ſay (ſaid he) you *Dyſmeni-*"*dæ?* diſcovering their diſpoſition by that compellation.

CHAP.

CHAP. VIII.

That Phrynichus *was choſen General for a certain Poem.*

The *Athenians* made *Phrynichus* Gene-l, not out of favour, nor for Nobleneſs of irth, or for being rich; for which men re commonly eſteemed at *Athens*, and pre-rred above others: But he having in a cer-in Tragedy compoſed Verſes ſutable to med Dancers, did win ſo much upon the heatre, and pleaſe the Spectators, that ey immediately choſe him General; be-ving that he would behave himſelf ex-llently and advantageouſly in Martial af-irs, who had in a Play compoſed Verſes d Songs ſo proper for armed men.

CHAP. IX.

Of Love.

Who is able to fight with a Lover, that not a Lover himſelf, and when the buſi-ſs is to be decided by the Sword? For who loves not, alwaies ſhunneth and de-neth a Lover, as being himſelf prophane d uninitiated with the God: he dares as uch as the courage of his ſoul and ſtrength

of his body will bear; yet fears the other as one transported with divine fury; animated not by *Mars* onely, which is common to both, but likewise by *Love*. For they who are excited with other of the Gods, whereof one (as *Homer* saith) rageth equal with *Mars*; they, I say, which are possessed onely with one, fight with as much courage as one God inspireth: But the servants of Love being inflamed with *Mars* and *Love*, serving both Deities, have according to the opinion of the *Cretans* a double share of Courage. But none therefore find fault if a Souldier who fights onely by instigation of one God, refuse to encounter with him who is assisted both by *Mars* and *Love*.

CHAP. X.

Of Lacedemonian *Friendship.*

Of the *Lacedemonian Ephori* I could relate many excellent things said and done; at present I shall onely tell you this: If amongst them any man preferred in Friendship a rich man before another that was poor and vertuous, they fined him, punishing his avarice with loss of money. If another that were a vertuous person profe-

part

particular friendſhip to none, they fined him alſo, becauſe being vertuous he would not make choice of a friend: whereas he might render him he loved like himſelf, and perhaps divers; for affection of friends conduceth much to the advancement of vertue in thoſe whom they love, if they be temperate and vertuous. There was alſo this Law among the *Lacedemonians*; If any young man tranſgreſſed, they pardoned him, imputing it to want of years and experience; yet puniſhed his friend, as conſcious and overſeer of his actions.

CHAP. XI.
Of the Soul.

The *Peripateticks* aſſert that the Soul in the day-time is inſlaved and involved in the body, ſo that ſhe cannot behold Truth; but in the night, being freed from this ſervitude, and gathered together, as it were, in a round about the parts that are in the breaſt, ſhe is more Prophetick, whence proceed Dreams.

CHAP. XII.

Of Friendſhip amongſt the Lacedemonians.

Friendſhip among the *Spartans* was truly innocent: if any thing unlawful happened, both perſons muſt either forſake their Country or their lives.

CHAP. XIII.

Of the Drunkenneſs of the Tapyrians.

The Nation of the *Tapyrians* is ſo addicted to Wine, that they live in Wine, and beſtow the greateſt part of their life and converſation upon it. Neither do they abuſe it by drinking onely, but by anointing themſelves therewith, as others do with Oil.

CHAP. XIV.

Of the Drunkenneſs of the Byzantines.

The *Byzantines* (as is reported) live in Taverns, quitting their own houſes, and letting them to ſtrangers. Nor leave they their houſes onely to them, but their wives alſo. Thus they by one act are guilty of two Crimes, Drunkenneſs and Proſtitution.

tion. Moreover, flowing in Wine and Drunkenneſs, they delight to hear the Pipe, and make Piping their chiefeſt buſineſs. But they cannot endure to hear the leaſt ſound of a Trumpet; whence it is manifeſt that the *Byzantines* are wholly averſe from Arms and Warre. Wherefore *Leonides* their General, in a ſtrict ſiege, ſeeing that when the Enemy was aſſaulting the Walls they left the Works, and went to their uſual entertainments, commanded that Taverns ſhould be ſet up for them upon the Walls. This *Damon* relates of them, which *Menander* ſeems to confirm, ſaying, *Byzantium* makes the Merchants Drunkards; they drank all night long.

CHAP. XV.

Of the Drunkenneſs of the Argives, Corinthians, Thracians *and* Illyrians.

The *Argives* alſo and *Corinthians* have been reproched in Comedies for being intemperately addicted to Wine. Of the *Thracians* it is at this time reported for certain, that they are great Drinkers. Neither are the *Illyrians* at preſent free from this vice. To which they adde another diſhoneſty, inaſmuch as at a Feaſt they permit the Gueſts

to

to drink to their Wives, every one as he pleaſeth, though nothing related to them.

CHAP. XVI.

A compariſon betwixt the two Generals, Demetrius *and* Timotheus.

Which of theſe two was the better General, *Demetrius Poliorcetes*, or *Timotheus* the *Athenian?* I will tell you the nature of both, and then you may judge which deſerves to be preferred. *Demetrius* by force and avarice, and oppreſſing many, and committing injuſtice, took Cities, battering their Walls with Engines, and undermining them: But *Timotheus* by diſcourſe, perſuading them it was moſt to their advantage to obey the *Athenians*.

CHAP. XVII.

That Philoſophy is not inconſiſtent with Political Government, and that ſome Philoſophers have governed Commonwealths.

Some Philoſophers have governed States, though ſtudying onely the good of their own minds they lived privately. Of thoſe who managed publick affairs were *Zaleucus*,

cus, who reformed the State of the *Locrians*, *Charondas* that of *Catana*, and of *Rhegium* when he was baniſhed *Catana*. *Archytas* much benefited the *Tarentines*, *Solon* the *Athenians*; *Bias* and *Thales* greatly profited *Ionia*, *Chilon* the *Lacedemonians*, *Pittacus* the *Mitylenæans*, *Cleobulus* the *Rhodians*, and *Anaximander* brought a Colony from *Miletus* to *Apollonia*. *Xenophon* alſo was an excellent Souldier, and proved the beſt General when he went up along with *Cyrus*, at what time *Cyrus* and many others with him was ſlain. Neceſſity then requiring a perſon that might bring the *Greeks* off and conduct them ſafe home, he was the man. *Plato* ſon of *Ariſto* brought *Dio* back to *Sicily*, whom he counſelled and taught how to ſubvert the Tyranny of *Dionyſius*. But *Socrates* would not meddle with the *Athenian* State, becauſe the Democracy of the *Athenians* did at that time more reſemble a Tyrannical and Monarchick Government. Neither would he joyn in ſentencing the ten Commanders to death, nor partake of the injuſtices committed by the thirty Tyrants. But when occaſion called him forth, he was a Souldier. He fought at *Delium*, and at *Amphipolis* and *Potidea*. *Ariſtotle*, when his Country was not declining,

ning, but quite dejected, raiſed her up again. *Demetrius Phalereus* governed the *Athenian* Commonwealth with much honour, until envy, cuſtomary with the *Athenians*, threw him out. In *Egypt* alſo, living with *Ptolemee*, he was chief in making Laws. And who will deny that *Pericles* ſon of *Xanthippus* was a Philoſopher? or *Epaminondas* ſon of *Polymnis*, and *Phocion* ſon of *Phocus*, and *Ariſtides* ſon of *Lyſimachus*, and *Ephialtes* ſon of *Sophonidas*; and long after theſe *Carneades* and *Critolaus*? For they were ſent by the *Athenians* Embaſſadours to *Rome*, and procured a Peace; ſo much did they prevail with the Senate, that they ſaid, "The *Athenians* have ſent Embaſ-"ſadours, that not perſuade, but compel us "to doe what they pleaſe. I muſt inſtance alſo the skill of *Perſeus* in Politicks, for he taught *Antigonus*: and of *Ariſtotle*, who inſtructed *Alexander* Son of *Philip* from his youth in Philoſophy: And *Lyſis* Diſciple of *Pythagoras* taught *Epaminondas*. Therefore if any ſhall ſay Philoſophers are unpractical, he ſpeaks inconſiderately and ignorantly, though, for my own part, I ſhould much more willingly embrace the contemplative quiet life.

CHAP.

CHAP. XVIII.

Of the Diſcourſe betwixt Midas *the* Phrygian, *and* Silenus; *and the incredible relations of* Midas.

Theopompus relates a diſcourſe between *Midas* the *Phrygian* and *Silenus*. This *Silenus* was ſon of a Nymph, inferiour by nature to the Gods onely, ſuperiour to Men and Death. Amongſt many other things, *Silenus* told *Midas* that *Europe*, *Aſia* and *Africk* were Iſlands ſurrounded by the Ocean: That there was but one Continent onely, which was beyond this world, and that as to magnitude it was infinite: That in it were bred, beſides other very great Creatures, Men twice as big as thoſe here, and they lived double our age: That many great Cities are there, and peculiar manners of life; and that they have Laws wholly different from thoſe amongſt us: That there are two Cities farre greater then the reſt, nothing like to each other; one named *Machimus*, Warlike, the other *Euſebes*, Pious: That the Pious people live in peace, abounding in wealth, & reap the fruits of the Earth without Ploughs or Oxen, having no need of tillage or ſowing. They live,

live, as he ſaid, free from ſickneſs, and die laughing, and with great pleaſure: They are ſo exactly Juſt, that the Gods many times vouchſafe to converſe with them. The Inhabitants of the City *Machimus* are very Warlike, continually armed and fighting: They ſubdue their Neighbours, and this one City predominates over many. The Inhabitants are not fewer then two hundred Myriads: they die ſometimes of ſickneſs, but this happens very rarely, for moſt commonly they are kill'd in the Wars by Stones or Wood, for they are invulnerable by Steel. They have vaſt plenty of Gold and Silver, inſomuch that Gold is of leſs value with them then Iron with us. He ſaid that they once deſigned a Voiage to theſe our Iſlands, and ſailed upon the Ocean, being in number a thouſand Myriads of men, till they came to the *Hyperboreans*; but underſtanding that they were the happieſt men amongſt us, they contemned us as perſons that led a mean inglorious life, and therefore thought it not worth their going farther. He added what is yet more wonderful, that there are men living amongſt them called *Meropes*, who inhabit many great Cities; and that at the fartheſt end of their Countrey there is a

place

place named *Anoſtus*, (from whence there is no return) which reſembles a Gulf; it is neither very light nor very dark, the air being dusky intermingled with a kinde of Red: That there are two Rivers in this place, one of Pleaſure, the other of Grief; and that along each River grow Trees of the bigneſs of a Plane-tree. Thoſe which grow up by the River of Grief bear fruit of this nature; If any one eat of them, he ſhall ſpend all the reſt of his life in tears and grief, and ſo die. The other Trees which grow by the River of Pleaſure produce fruit of a contrary nature; for who taſts thereof ſhall be eaſed from all his former deſires: If he loved any thing, he ſhall quite forget it; and in a ſhort time ſhall become younger, and live over again his former years: he ſhall caſt off old age, and return to the prime of his ſtrength, becoming firſt a young man, then a child, laſtly, an infant, and ſo die. This, if any man think the *Chian* worthy credit, he may believe. To me he appears an egregious Romancer as well in this as other things.

CHAP.

CHAP. XIX.

Of the diſſenſion betwixt Ariſtotle *and* Plato.

The firſt diſſenſion betwixt *Ariſtotle* and *Plato* is ſaid to be thus occaſioned; *Plato* did not approve of his life and habit, for *Ariſtotle* wore rich garments and ſhoes, and cut his hair after a manner not uſed by *Plato*: He alſo wore many Rings for ornament; he had a deriding kind of look, and was peremptory in diſcourſe: all which miſ-became a Philoſopher. *Plato* ſeeing this rejected him, and preferred before him *Xenocrates*, *Speuſippus*, *Amyclas*, and others; to whom he ſhewed reſpect, and admitted them to his converſation. On a time, *Xenocrates* being gone into his Country, *Ariſtotle* came to *Plato*, accompanied with a great many of his Diſciples, of whom was *Mnaſon* the *Phocian*, and the like: *Speuſippus* was then ſick and unable to be with *Plato*: *Plato* was fourſcore years old, and through age his memory much impaired. *Ariſtotle* aſſaulting and circumventing him by propounding arrogantly ſome queſtions, and arguing with him, diſcovered himſelf injurious and ingrateful. Hereupon

upon *Plato* retiring from his outward Walk, walked privately with his friends. After three months *Xenocrates* returned from his Journey, and found *Ariſtotle* walking where he had left *Plato*, and ſeeing that he and his Diſciples went not from the walk to *Plato*, but directly to the City, he asked one of the Walk where *Plato* was, doubting that he was ſick. He anſwered, He is not ſick, but *Ariſtotle* troubling him hath made him quit the Walk, and now he teacheth Philoſophy privately in his own Garden. *Xenocrates* hearing this went preſently to *Plato*, whom he found diſcourſing with ſuch as were preſent, who were young men of eminent quality, and ſome of the Nobleſt. When he had ended his diſcourſe, he ſaluted *Xenocrates* kindly, according to his uſual manner, and *Xenocrates* did the like to him. When the company was diſmiſt, *Xenocrates*, without ſpeaking a word to *Plato*, or acquainting him with it, got his friends together, and ſharply reproved *Speuſippus* for having yielded the Walk to *Ariſtotle*. Then to his utmoſt he oppoſed the *Stagirite*, and ſo farre proceeded the contention, that at laſt *Ariſtotle* was thrown out, and *Plato* reſtored to his former place.

CHAP. XX.

Of Lyſander, *and ſome Gifts preſented to him.*

To *Lyſander* the *Spartan* going to *Ionia*, ſome of his acquaintance there ſent, amongſt many other preſents, an Oxe and a Cake. He looking upon the Cake, asked what Dainty it was. To which he that brought it answered, "It was made of Honey, "Cheeſe, and ſome other things. "Give "this then, ſaid *Lyſander*, to the * *Hilots*; "for it is not meat for a free perſon. But the Oxe he commanded to be ſacrificed, killed, and dreſt according to the faſhion of his Country, and did eat of it with delight.

* Slaves.

CHAP. XXI.

Of the Magnanimity of Themiſtocles.

On a time *Themiſtocles*, yet a boy, returning from School, his Maſter bade him, meeting *Piſiſtratus* the Tyrant, to go a little out of the way. Whereto he generouſly answered, "Is not here way enough for him? So much did ſomthing ingenious and generous appear in *Themiſtocles* at thoſe years.

CHAP.

CHAP. XXII.

Of the Piety of Æneas, *and compaſsion of the* Greeks *to the* Trojans.

When *Troy* was taken, the *Grecians* (as it becomes *Greeks*) commiſerating the condition of the Captives, made Proclamation by a Herald, that every free Citizen might carry away with him any one thing he pleaſed. Hereupon *Æneas*, neglecting all other things, carried out his houſhold Gods. The *Grecians* pleaſed with the piety of the man, gave him leave to take ſomething elſe. He then took up his Father of a very great age upon his ſhoulders, and bore him away. They not a little aſtoniſhed hereat, gave him back all that was his; confeſſing that to ſuch men as were pious towards the Gods, and honoured their Parents, even thoſe who were by nature their Enemies become merciful.

CHAP. XXIII.

Of Alexander.

Great were the actions of *Alexander* at *Granicus* and *Iſſus*, and the fight at *Arbela*, and *Darius* ſubdued, and the *Perſians*

ſubjected to the *Macedonians*; all *Aſia* conquered, and the *Indies* reduced under his power. Great were thoſe things which he did at *Tyre*, and among the *Oxydracæ*, and many others. Why ſhould we endeavour to comprehend within the narrow expreſſion of words the unlimited courage of this perſon in Warre? Or if any detractor will rather impute theſe things to the Fortune which attended on him, ſo let it be. But he was doubtleſs excellent in that he was never worſted by Fortune, nor at any time deſerted by her. Other things there are not commendable in him. That on the fifth day of the Month he drank exceſſively at *Eumæus* his houſe, on the ſixth day he ſlept after his debauch, and recovered ſo well as to riſe and give order to his Captains for the Expedition of the next day, ſaying that they ſhould ſet forth very early. On the ſeventh he feaſted with *Perdiccas*, and again drank freely. On the eighth he ſlept. On the fifteenth day of the ſame Month he made another debauch, and the next day ſlept. On the four and twentieth he ſupp'd with *Bagoas*. (The houſe of *Bagoas* was from the Palace ten *Stadia*) The day following he ſlept. One of theſe two therefore muſt needs have been; Either that *Alexander* did

did prejudice himſelf exceedingly by imploying ſo many daies of the Month in drinking, or that they who write theſe things have belied him. We may likewiſe imagine that they who relate other things of the ſame kinde concerning him, wrong him alſo, of whom is *Eumenes* the *Cardian*.

CHAP. XXIV.

How much Xenophon *was delighted with Bravery.*

Xenophon amongſt other things took great delight to have rich Arms. For he ſaid that if he ſhould overcome the Enemy, the beſt ornaments would ſuit with him: If he died in fight, he ſhould be laid out decently in a rich ſuit of Arms: this being the proper winding-ſheet for a man of courage, and which beſt adorns him. They ſay therefore of this ſon of *Gryllus*, that his Shield was *Argolick*, his Breaſt-plate *Attick*, his Helmet wrought in *Bæotia*, his Horſe *Epidaurian*. I muſt needs ſay he was a Perſon delighted in Bravery, and merited it.

CHAP. XXV.

Of Leonides, *and three hundred more, who gave themſelves up to death voluntarily for the preſervation of* Greece.

Leonides the *Lacedemonian*, and three hundred more with him, voluntarily underwent the death at *Pylæ* which was propheſied of them: and fighting ſtoutly and gallantly for *Greece*, obtained a glorious end, leaving a deathleſs renown and eternal fame behind them.

CHAP. XXVI.

Of Pindarus *the Tyrant.*

Pindarus, Son of *Melas*, Grandſon of *Alyattes* the *Lydian* by his daughter, being Tyrant of the *Epheſians*, was ſevere in puniſhments & inexorable, but otherwiſe courteous and wiſe. He took great care that his Country might not be brought into ſervitude by the *Barbarians*, of which this is a teſtimony. When *Cræſus* his Uncle by the Mother's ſide invaded *Ionia*, he ſent an Embaſſador to *Pindarus*, requiring the *Epheſians* to be ſubjected to him: to which *Pindarus* not yielding, *Cræſus* beſieged the City.

But

But one of the Towers being undermined, (which was afterwards called *the Traitour*) and deſtruction appearing before their eyes, *Pindarus* adviſed the *Epheſians* to faſten Ropes from the Gates and Walls to the Pillars of the Temple of *Diana*, by that means making the whole City an Anatheme to her, thereby to preſerve it ſecure. Farther he adviſed them to goe forth and make ſuit to the *Lydian*. Upon the *Epheſians* declaring the caſe and their ſuit, it is ſaid that *Cræſus* laughed, and was pleaſed with the Stratagem, granting the *Epheſians* liberty, on condition that *Pindarus* ſhould be baniſhed the City: which he oppoſed not, but taking along ſuch friends as would goe with him, left his Son and the greateſt part of his eſtate in the City, committing them both to the care of *Paſicles* one of his friends. He departed to *Peloponneſus*, preferring Baniſhment before Regal power, that his Country might not be ſubjected to the *Lydians*.

CHAP. XXVII.

Of Plato's *Poverty, and how he betook himſelf to Philoſophy.*

This alſo I have heard, but whether it be true or not I know not: They ſay that *Plato* ſon of *Ariſto* was driven by Poverty to betake himſelf to the Warres; but intercepted by *Socrates*, while he was buying his Arms, and inſtructed in that which concerns mankind, he through his perſuaſion addicted himſelf to Philoſophy.

CHAP. XXVIII.

How Socrates *reformed the Pride of* Alcibiades.

Socrates perceiving *Alcibiades* to be exceeding proud of his riches and lands, he ſhewed him a Map of the World, and bid him find *Attica* therein; which done, he deſired that he would ſhew him his own lands. He anſwered, "They were not there. "Do you boaſt, replies *Socrates*, of that "which you ſee is no (conſiderable) part "of the Earth?

CHAP.

CHAP. XXIX.
Of the Poverty and Pride of Diogenes.

Diogenes the *Sinopean* uſed to ſay of himſelf, that he fulfilled and ſuffered the imprecations mentioned in the Tragedy, being a Vagabond, deſtitute of a houſe, deprived of his Country, a Begger, ill clothed, having his livelihood onely from day to day: And yet he was more pleaſed with this condition, then *Alexander* with the command of the whole World, when having conquered the *Indians* he returned to *Babylon*.

CHAP. XXX.
Of certain perſons extremely Modeſt.

Amœbeas the Luteniſt was extremely continent, inſomuch that having a very beautiful Wife, he never lay with her. So likewiſe *Diogenes* the Tragedian Player. *Clitomachus*, one that had been Victour in all exerciſes, was extraordinary modeſt. At Feaſts, if there were any looſe diſcourſe, immediately he aroſe and departed.

CHAP.

CHAP. XXXI.

Of the diligence of Nicias *in his Art.*

Nicias the Picture-drawer was ſo intent upon Painting, that he many times forgot to eat, his thoughts being wholly taken up with his employment.

CHAP. XXXII.

Of Alexander *and* Hercules, *learning to play on the Lute.*

Alexander ſon of *Philip*, whileſt yet a boy, not of Mans eſtate, learnt to play on the Lute. His Maſter bidding him ſtrike ſuch a ſtring as ſuted with the Tune, and the Air required; "And what imports it, "ſaid he, if I ſtrike this? pointing to another. He anſwered, "It imports nothing "to him that ſhall be a King, but to him "that would be a Luteniſt it doth. Doubtleſs he feared, that if he behaved himſelf not diſcreetly he might ſuffer as *Linus*; for *Linus* taught *Hercules* (yet a Boy) to play on the Lute, who touching the Inſtrument unmuſically, *Linus* rebuked him; whereat *Hercules* incenſed ſtruck *Linus* with the Lute and killed him.

CHAP.

CHAP. XXXIII.
Of Satyrus *a Player on the Flute.*

Satyrus a Player on the Flute heard many times *Ariſto* the Philoſopher, and being much taken with his diſcourſe, ſaid,

Into the fire my glittering Bow
Why do I not as uſeleſs throw?

So mean did he eſteem his own Art in compariſon of Philoſophy.

CHAP. XXXIV.
A Law common to the Romans *and* Lacedemonians.

The *Lacedemonians* and *Romans* had a Law, That no man might eat of whatſoever things, or as much as he pleaſed. They reduced the Citizens to Temperance, beſides other waies, principally by diet.

CHAP. XXXV.
That it was not permitted to laugh in the Academy.

There is a general report amongſt the *Athenians*, which ſaith, That it was not permitted

mitted to laugh in the Academy: for they endeavoured to preſerve that place free from contumely and levity.

CHAP. XXXVI.
Why Ariſtotle *left* Athens.

When *Ariſtotle* left *Athens*, fearing to be attainted, to one that asked him What kinde of City is *Athens?* he anſwered, "Very beautiful; but in it

"*Pears upon Pears and Figs on Figs do*
"*grow:*

meaning Sycophants. And to one who asked him why he left *Athens*, he anſwered, "Becauſe he would not the *Athenians* "ſhould ſin twice againſt Philoſophy; reflecting on the death of *Socrates*, and his own danger.

CHAP. XXXVII.
A Law of the Ceans *concerning Old men.*

It is a cuſtome of the *Ceans*, That all ſuch amongſt them as are very Old, as if they invited one another to a Feaſt or ſome ſolemn ſacrifice, ſhould meet together, and being crowned drink Hemlock; becauſe they are no longer fit to doe their Country ſervice, their Minds now doting by reaſon of Age.

CHAP.

CHAP. XXXVIII.
Some things first found out at Athens.

They say that at *Athens* were first found out the Olive and Fig-trees; which the Earth also first brought forth. Also that the *Athenians* invented Judiciary Pleas, and first instituted corporal Exercises, and uncloathed and anointed themselves. And *Erichthonius* first harnessed Horses together.

CHAP. XXXIX.
What things some of old did eat.

The *Arcadians* fed on Acorns, the *Argives* on Pears, the *Athenians* on Figs, the *Tyrinthians* on wild Figs, the *Indians* on Canes, the *Carmans* on Dates, the *Mæotians* and *Sauromatians* on Millet, the *Persians* on Turpentine and Cardamum.

CHAP. XL.
Of Satyrs, Tityri, *and* Silenes.

The *Satyrs* companions of *Bacchus* in dancing are by some named *Tityri*; which name they had from *Teretisms* (wanton Dances) in which *Satyrs* delight: *Satyrs*, from

from the wideneſs of their mouths; *Silenes*, from *Sillos*, which is a ſcoff with an unpleaſing jeſt. The *Silenes* were cloathed in coats with ſleeves, hairy on both ſides; which Robe ſignified the planting of Vines by *Bacchus*, and the downy thickneſs of the leaves.

CHAP. XLI.
Many Surnames of Bacchus.

The Ancients called to bring forth fruit plentifully * *Phluin*, whence they named *Bacchus Phleon*, as alſo *Protryges*, and *Staphylites*, and *Omphacites*, with divers other names.

* φλύειν.

CHAP. XLII.
Of certain Women that fell Mad.

Elege and *Celæne* were Daughters of *Prætus*. The Queen of *Cyprus* work'd them to proſtitute themſelves; inſomuch as in ſome parts of *Peloponneſus* they ran up and down, as it is ſaid, naked and raging. They roved alſo mad into other parts of *Greece*, tranſported with this diſtemper. It is likewiſe reported that the Wives of the *Lacedemonians* were tranſported with *Bacchanalian*

nalian fury; as alſo thoſe of the *Chians*: And that thoſe of the *Bœotians* were tranſported with divine frenzies, the very Tragedy manifeſts. They ſay that onely the *Minyades*, *Leucippe*, *Ariſtippe* and *Alcithoe* declined the Dance of *Bacchus*: the cauſe whereof was, that they deſired to have Huſbands, and therefore would not be *Mænades* to the God; whereat he was incenſed. And when they were working at their Looms, and very buſie in weaving, on a ſudden branches of Ivy and of Vines twined about their Looms, and Dragons made neſts in their Baskets, and from the roof diſtilled drops of Milk and Wine. But when by all this they could not be perſuaded to ſerve the Deity, then fury poſſeſſed them, & they committed a foul crime out of *Citheron*, no leſs then that in *Citheron*: for the *Minyades*, ſeiſed with frenzy, tore in pieces a young Infant of *Leucippe's*, thinking it a Kid; then went to the reſt of the *Minyades*, who perſecuted them for this miſchief, when they were turned into Birds. One was changed into a Crow, the other into a Bat, and the third into an Owl.

CHAP.

CHAP. XLIII.

Of a Luteniſt murdered by the Sybarites.

At *Sybaris* a Luteniſt ſinging at a Feſtival which they celebrated in honour of *Juno*, and the *Sybarites* falling together by the ears about him, and taking up weapons to aſſault one another, the Luteniſt afraid fled with his long Robe to the Altar of *Juno:* But they ſpared him not even there. A little while after bloud was ſeen to ſpout up in the Temple of *Juno*, as if it had been from a Spring. The *Sybarites* ſent to *Delphi: Pythia* ſaid,

Goe from my Tripods, for thy hands prophane
Diſtilling bloud my ſacred pavements ſtain:
From me expect no anſwer, who didſt ſlay
The Muſes Son; Thou for his death muſt pay.
None that tranſgreſſeth, vengeance can decline,
Not though deſcended from Jove's *mighty Line.*
He & his children, & their children muſt
Expect due vengeance for that act unjuſt.

CHAP.

CHAP. XLIV.

Of one who might have aſsiſted his Companion, but would not: And of another that did aſsiſt, but unfortunately.

Three young men of the ſame City being ſent to *Delphi* to conſult the Oracle, fell among Thieves: One of them ran away and eſcaped; the ſecond having killed all the Thieves but one, miſſed the laſt, and ran his ſword through his companion. To him that ran away *Pythia* gave this Oracle;

Thou ſufferedſt thy companion to be ſlain:
I will not anſwer thee, goe from my Fane.

To the other demanding an anſwer *Pythia* gave this;

Thou ſlew'ſt thy friend by chance in his defence:
Clearer then ever is thy Innocence.

CHAP. XLV.

An Oracle given to Philip.

They ſay that *Philip* received an Oracle in *Bœotia* at the *Trophonian* Cave, That he ſhould take heed of a Chariot. Fearing therefore becauſe of the Oracle, it is repor-

ted he would never goe in a Chariot. The
ſucceſs is related two waies. Some ſay
that the Sword of *Pauſanias* wherewith he
killed *Philip* had a Chariot carved in Ivory
upon the Hilt: Others, that he was ſlain as
he went round the *Thebæan* Lake named
Harma, a Chariot. The firſt report is more
generally received, the other is leſs frequent.

CHAP. XLVI.
A Law of the Stagirites.

This was a Law of the *Stagirites*, truly
becoming the *Greeks*; What you laid not
down, take not away.

CHAP. XLVII.
Of Timotheus *and ſome others, whom their Vertues availed nothing.*

The *Athenians* firſt magnified *Timo-
theus*; but afterwards when he was thought
to have offended, neither did his own me-
rits avail him in the leaſt, nor thoſe of his
Anceſtours. *Themiſtocles* was nothing be-
nefited either by the Sea-fight at *Salamis*
or his Embaſſy to *Sparta*: I mean that Em-
baſſy by which he gave the *Athenians*
means to build up their Walls again. For

he was baniſhed, not onely from *Athens*, but quite out of *Greece*. *Pauſanias* the *Lacedemonian* was nothing helped by his Victory at *Platæa*; for when affairs were newmodelled at *Byzantium*, and they were ſick of the *Perſian* Diſeaſe, he loſt that favour which he formerly had. *Phocion* was not ſaved by the general title of *Phocion the Good*, nor by his age of ſeventy five years, in which time he never injured any *Athenian* in the leaſt; for the *Athenians* imagining that he would have betrayed the *Pyræum* to *Antipater*, condemned him to death.

The End.

ÆLIAN'S Various History.

The Fourth Book.

CHAP. I.

Several Customes of Nations and Peopl

A Certain Law of the *Lucanian* saith, That if after Sun-set Stranger come and requeſt lodge under the roof of any on if he entertain not the man, let him be p niſhed, and pay the penalties of Inhoſpit lity. As I conceive both to the perſon th came to him, and to hoſpitable *Jupiter*.

I am informed that the *Dardanians* in *Illyria* waſh but thrice in their whole lif at Birth, at Marriage, and at Death.

The *Indians* do not let out money uſe, neither do they receive any: Neith is it lawful for an *Indian* to give or ta wron

wrong. Hence they neither make Bonds, nor give Pawns.

It is a *Sardinian* Law, That when Parents grow very old, their ſons ſhould by beating them with Clubs kill them, and then bury them; they conceiving it unfit that a man at extraordinary old age ſhould live any longer, he frequently failing by reaſon of his bodie's being oppreſt with old age. There was alſo this Law amongſt them, They puniſhed Idleneſs; and he who lived ſlothfully was to be arraigned, and to give an account of his manner of life, and to ſhew where were his means of ſubſiſtence.

The *Aſſyrians* gathered together in a certain City ſuch Virgins as were fit for Marriage, proclaiming a Fair of them; and whoſoever buyes one carries her away as his Bride.

The *Biblians*, if they light upon any thing by chance in the way, take not up what they laid not down; for ſuch a thing is not eſteemed the right of the finder, but theft.

The *Berbiccans* put all perſons to death that are above threeſcore and ten years old; the Men by Sword, the Women by Halter.

The *Colchians* intomb their dead in

Skins, in which they ſow them, and hang them up on trees.

It was a cuſtome of the *Lydians* to proſtitute their Women before Marriage: but being once married they muſt live continently; and ſhe who tranſgreſſed was not capable of pardon.

CHAP. II.

Of the difference betwixt Nicoſtratus *who plaied upon the Lute onely, and* Laodocus, *who both plaied and ſung to the Lute.*

It is reported that *Nicoſtratus* a Fidler arguing with *Laodocus* a Luteniſt about Muſick, ſaid, That he in a great Art was little, but that himſelf in a little Art was great. It is therefore a commendable thing not onely to improve a Family and Eſtate but an Art alſo, if we believe *Nicoſtratus* who in this ſaid excellently.

CHAP. III.

Of Polygnotus *and* Dionyſius, *Painters.*

Polygnotus a *Thaſian* and *Dionyſius* a *Colophonian* were two Painters. *Polygnotus* wrough

wrought to the full bigneſs, and moſt commonly deſcriptions of Games: *Dionyſius* copied the ſame things in little, alike exactly in every thing but their bigneſs; as the ſpirit, air, poſture, habit, and the like.

CHAP. IV.

A Theban *Law concerning Artificers and Painters.*

I am told there is a Law at *Thebes*, which commands Artificers, both Painters and Potters, to make the Figures as good as may be. This Law menaceth to thoſe who mould or paint them not well a pecuniary mulct.

CHAP. V.

Perſons that were mindful of Benefits.

Perſons that were mindful of Benefits received, and gratefully requited them. *Theſeus* to *Hercules*: for *Aidoneus* King of the *Moloſſians* having caſt *Theſeus* into bonds becauſe he came along with *Pirithous*, to ſteal away his Wife, (not intending to marry her himſelf, but doing this onely for the ſake of *Pirithous*) *Hercules* coming to the *Moloſſians* ſet *Theſeus* at liberty, for which *Theſeus* erected an Altar to him. And

thoſe ſeven Captains that beſieged *Thebes* were grateful to *Pronax*, for *Pronax* being killed in their Cauſe, they inſtituted Games in memory of him; which moſt think were celebrated for the Captain *Archemorus*.

And *Hercules* was grateful to *Neſtor*: for when *Neleus* would not entertain him, and the reſt of his ſons were of *Neleus* his minde, *Neſtor* onely diſſented; for which reaſon *Hercules*, having taken the City, put *Neleus* and the reſt of his ſons to death, but not onely ſpared *Neſtor*, but beſtowed on him the Kingdom of his Anceſtours. And the *Athenians* expreſſed a publick gratitude to the children of *Hercules*; for becauſe their progenitour had deſerved well of *Theſeus*, the *Athenians* did therefore conduct them to *Peloponneſus*. And *Hercules* was grateful to the three hundred and threeſcore *Cleonians*: For they having aided him againſt the *Molionidæ*, and dying generouſly and honourably, he transferred to them the Honours which the *Nemeans* beſtowed on him for ſubduing the Lion which over-ran and waſted their Country.

And *Meneſtheus* ſon of *Peteus* was not ungrateful to the *Tyndaridæ*: for they having caſt out the ſons of *Theſeus*, and taken *Æthra* the Mother of *Theſeus* Priſoner, they

they beſtowed the Kingdome upon *Meneſtheus*; for which reaſon *Meneſtheus* named them Kings and Preſervers.

And *Darius* ſon of *Hyſtaſpes* having (whileſt he was yet a private perſon) received in gift a Garment from *Syloſon*, when he was poſſeſſed of the Empire, beſtowed on him the Government of his own Country *Samos*, Gold, as we may ſay, for Droſs.

CHAP. VI.

An Oracle concerning the Athenians.

When the *Lacedemonians* would have utterly deſtroyed the City of the *Athenians*, conſulting the Oracle, they brought anſwer in this manner; "Do not remove "the common Altar of *Greece*.

CHAP. VII.

That ſometimes the Dead reſt not even after Death; and of Pauſanias.

Not Death it ſelf benefits wicked perſons, ſince even then they cannot reſt: But either they are wholly deſtitute of Sepulchres; or, if buried, yet fail of the lateſt honor, and common port of all Bodies. So when *Pauſanias* took part with the *Medes*, the

the *Lacedemonians* not onely famiſhed him, but threw his carcaſe out beyond their Borders, as *Epitimedes* reports.

CHAP. VIII.

Of the Viciſsitudes of Fortune.

Who knows not the ſudden and ſwift changes of Fortune? The *Lacedemonians*, when they were Maſters of the *Thebans*, were again ſo ſubdued by them, that the *Thebans* came not onely into *Peloponneſus*, but paſſed *Eurotas*, and waſted the Country of the *Lacedemonians*, and had taken their City, if *Epimonandas* had not feared that all the *Peloponneſians* ſhould conſpire and fight for *Sparta*.

Dionyſius the Tyrant being beſieged by the *Carthaginians*, having no hope of relief, did quite deſpair, and intended to run away; but one of his friends, named *Elloripides*, coming to him, ſaid, "O *Dionyſius*, "the Title of King is an excellent Funeral "ornament. Hereat aſhamed, he took heart, and with a few overcame many Myriads, and enlarged his Empire.

Amyntas the *Macedonian* being worſted by the neighbouring *Barbarians*, and loſing his Kingdome, took his reſolution to quit the

the Country wholly, thinking he did enough if he ſaved himſelf. Whileſt he was in theſe thoughts, one told him the ſaying of *Ellopides*: whereupon ſeizing a little place, and gathering many Souldiers together, he recovered the Kingdome.

The *Ægyptians* in their own language called *Ochus* an Aſs, reproching his ſloth by the dulneſs of that Beaſt. For which he ſeizing *Apis* ſacrificed him to an Aſs.

Dio ſon of *Hipparinus* being baniſhed by *Dionyſius*, with three thouſand Souldiers conquered him, and reduced him to his own eſtate, a baniſhed perſon.

The *Syracuſians* with nine Gallies aſſaulting an hundred and twenty of the *Carthaginians*, overcame them.

CHAP. IX.

Of the Humility of Plato, *and Ingratitude of* Ariſtotle.

Plato, ſon of *Ariſto*, at the *Olympick* Games fell into company with ſome ſtrangers who knew him not, upon whoſe affections he gained much by his affable converſation; dining and ſpending the whole day with them, not mentioning either the Academy or *Socrates*, onely ſaying his name

was

was *Plato*. When they came to *Athens*, he entertained them courteouſly. "Come, "*Plato*, ſaid the ſtrangers, ſhew us your "name-ſake, *Socrates* his diſciple, bring "us to the Academy, recommend us to "him, that we may know him. He ſmiling a little, as he uſed, ſaid, "I am the man: whereat they were much amazed, having converſed ſo familiarly with a perſon of that note, and not knowing him, who uſed no boaſting or oſtentation. Whence it appears, that beſides his Philoſophical diſcourſe, his ordinary converſation was extremely winning.

Plato called *Ariſtotle* a Colt: What is meant by that name is manifeſt: a Colt as ſoon as it is ſatisfied with the milk of the Dam kicks at her. *Plato* therefore hereby ſignified ſome Ingratitude of *Ariſtotle*; for he having received the greateſt ſeeds of Philoſophy from him, and introduction thereto, as ſoon as he was repleniſhed and ſatisfied with the beſt things thereof, revolted from him, and, getting his friends together, ſet up againſt him *Peripateticiſm*, profeſſing himſelf *Plato*'s adverſary.

CHAP.

CHAP. X.

What reſpect Pericles *had for the* Athenian *people.*

Did not *Pericles*, ſon of *Xanthippus*, bear a great reſpect to the *Athenian* people? To me it appears ſo; for as often as he was to ſpeak in publick, he wiſhed that no word might fall from him which might exaſperate the people, as being contrary to them or their opinion.

CHAP. XI.

Of the Luxury of Socrates.

Diogenes ſaid that *Socrates* himſelf was luxurious: for he was too curious in his little Houſe, and in his little Bed, and in the Sandals which he uſed to wear.

CHAP. XII.

Of the Picture of Helena *drawn by* Zeuxis.

Zeuxis the *Heracleote* having drawn *Helena*, got much money by the Picture; for he admitted not every one that came accidentally, or out of a deſire to ſee it, but made

made them firſt pay money before they ſaw it. Hereupon the *Heracleote* gaining much money by the Picture, the *Grecians* of that time called this *Helena* a Curtezan.

CHAP. XIII.

The ſaying and happineſs of Epicurus.

Epicurus the *Gargettian* ſaid, that to whom a little is not ſufficient, nothing is ſufficient. The ſame ſaid, that he was ready to contend with *Jupiter* in felicity when he had bread and water. This being the opinion of *Epicurus*, what he meant when he praiſed Pleaſure we ſhall know elſewhere.

CHAP. XIV.

Of ſparing and keeping Riches.

Many times Riches gathered together peny by peny, with much labour, as *Archilochus* ſaith, are poured into the lap of a Curtezan. For money is as the Sea Hedgehog, eaſier to be taken then kept. *Anaxagoras* alſo in his Book of Kingly Government ſaith, It is hard to get Money, but much harder to keep it.

CHAP.

CHAP. XV.

Of ſome who in ſickneſs learned Muſick and other Sciences, in which recovering they became eminent.

Hiero Tyrant of *Sicily* is ſaid to have been firſt a private perſon, and of all men the moſt averſe from learning Muſick, and nothing inferiour to his brother *Gelo* in Ruſticity. But falling ſick he became extraordinary learned, imploying the leiſure of his infirmity in hearing learned Diſcourſes. *Hiero* therefore recovering heard *Simonides* the *Cean*, *Pindarus* the *Theban*, and *Bacchylides* the *Juliet*; but *Gelo* was illiterate to the laſt.

They ſay alſo that *Ptolemee* the ſecond falling ſick became very learned. And *Plato* affirms that *Theages* ſtudied Philoſophy upon no other occaſion then the leiſure of ſickneſs, which hindring him from Civil affairs forced him to the love of Learning. What man of underſtanding wiſheth not that ſickneſs had befallen *Alcibiades*, *Critias*, *Pauſanias* the *Lacedemonian*, and others? To *Alcibiades* and *Critias*, that they might not have revolted from *Socrates*. One becoming inſolent, and ſometimes taking

king part with the *Bœotians*, ſometimes with the *Theſſalians*, the *Medes* and *Perſians*, adhering to *Pharnabazus*. But *Critias* became moſt Tyrannical and bloudy, and much oppreſt his Country, and led a hated life.

And *Straton* ſon of *Corrhagus* ſeems to have fallen ſick advantageouſly. For being of an old family and rich, he uſed no exerciſe; but falling ill of the Spleen, and exerciſe being requiſite for his cure, he addicted himſelf to it, and making progreſs therein, he in one day at the *Olympick* Games was Victor in wraſtling and the *Pancratium*, as alſo in the following *Olympick* and *Nemean* and *Iſthmian* and *Pythian* Games.

Likewiſe *Democrates* the Wraſtler, having a pain in his feet, went to the Games, and ſtanding in the *Stadium* made a Circle about himſelf, and challenged his Antagoniſts to force him beyond the line; which they not able to doe, were worſted: And he, for continuing firmly in his ſtation, went away crowned.

CHAP.

CHAP. XVI.
Qualities of ſome of the Ancients.

If any man imitate *Callias*, he will make him a great Drinker; if *Iſmenias*, a Player on the Flute; a Boaſter, if *Alcibiades*; a maker of Broths, if *Crobylus*; an excellent Oratour, if *Demoſthenes*; Warlike, if *Epaminondas*; Magnanimous, if *Ageſilaus*; Good, if *Phocion*; Juſt, if *Ariſtides*; and Wiſe, if *Socrates*.

CHAP. XVII.
Wonders and Opinions of Pythagoras.

Pythagoras taught men that he was begotten of a better kind then mortal nature. For on the ſame day, and at the ſame hour, he was ſeen at *Metapontium* and in *Crotona*. Likewiſe at *Olympia* he ſhewed one of his Thighs which was of Gold; and did make *Myllias* the *Crotonian* call to mind that he had been *Midas* ſon of *Gordius* a *Phrygian*. He alſo ſtroked a white Eagle which came to him of her own accord; and as he paſſed over the River *Coſa*, the River ſaluted him, ſaying, "Hail *Pythagoras*.

He affirmed the leaf of Mallows to be

moſt ſacred. He ſaid that Arithmetick is the wiſeſt of all things: Next, he who impoſed names on things. And that Earthquakes were nothing elſe but Conventions of the dead: And that the Rainbow is the beams of the Sun: And that the ſound which frequently ſtrikes the ear is the voice of *Dæmons*. It was not lawful to doubt of any thing he ſaid, or queſtion him about it, but to acquieſce in what he ſaid as in a Divine Oracle. And when he came to Cities, a report was ſpread that he came not to teach, but to heal.

The ſame *Pythagoras* commanded to abſtain from the Heart, and from a white Cock, and from all things that died of themſelves, and not to uſe Baths, nor to goe in the common Road; it being doubtful whether theſe things were pure.

CHAP. XVIII.

Of the reſpect and honour which Dionyſius *gave to* Plato.

When *Plato*, invited by the frequent Letters of *Dionyſius*, came to *Sicily*, the young *Dionyſius* placed him in a Chariot, whileſt he himſelf played the Coachman: whereupon a facetious *Syracuſian* well verſed

ſed in *Homer*, pleaſed with the ſight, ſpake theſe Verſes out of the *Iliads*, with a little alteration:

The Chariot groan'd beneath the weight,
Proud that the beſt of men there ſat.

Whereas *Dionyſius* was jealous of all others, he had ſo great reſpect for *Plato*, that he ſuffered him onely to come to him unſearched (although he knew him to be *Dio*'s intimate friend.)

CHAP. XIX.

That Philip *honoured Learning; and of* Ariſtotle.

Philip the *Macedonian* is not onely ſaid to have been a good Souldier, and an excellent Oratour; but he likewiſe honoured Learning exceedingly. Wherefore ſupplying *Ariſtotle* with much money, he was the cauſe of his great and various Experience, and of his knowledge in living Creatures. Whoſe Hiſtory the ſon of *Nicomachus* acquired through the wealth of *Philip*. He honoured *Plato* alſo and *Theophraſtus*.

CHAP. XX.

Of Democritus, *and of the Renown of him,* Theophraſtus, Hippocrates, *and others.*

It is reported that *Democritus* the *Abderite* was wiſe, beſides other things, in deſiring to live unknown, and that he wholly endeavoured it. In purſuit whereof he travelled to many Countries; he went to the *Chaldæans,* and to *Babylon,* and to the *Magi,* and to the *Indian* Sophiſts. When the eſtate of his Father *Damaſippus* was to be divided into three parts amongſt the three Brothers, he took onely ſo much as might ſerve for his travel, and left the reſt to his Brethren. For this *Theophraſtus* commends him, that by travelling he had gained better things then *Menelaus* and *Ulyſſes.* For they wandred up and down no otherwiſe then *Phœnician* Merchants, for they gathered money, which was the occaſion of their travel by Sea and Land. The *Abderites* called *Democritus,* Philoſophy; but *Protagoras,* Diſcourſe.

Democritus laughed at all people, and ſaid they were mad; whence his Countrymen called him *Gelaſinus.* They likewiſe

ſay

ſay, that *Hippocrates* at his firſt meeting with *Democritus* thought him mad: But after they had converſed together, admired the man. They ſay that *Hippocrates*, though he were *Dorick*, yet for the ſake of *Democritus* he compoſed his Writings in the *Ionick* Dialect.

CHAP. XXI.

Of thoſe who were beloved of Socrates *and* Plato.

Alcibiades was beloved of *Socrates*, *Dio* of *Plato*. But *Dio* received advantage by the love of his friend.

CHAP. XXII.

Of the Luxury of the Athenians.

The ancient *Athenians* wore purple garments, and various coloured Veſts. They likewiſe tied their Hair in Knots, to which they put golden Graſs-hoppers, and other ornaments of Gold. When they went abroad, their ſervants carried Folding-ſtools, that when they pleaſed they might ſit down. It is certain alſo, that their Tables and Diet were very Luxurious; and yet whileſt they did this, they were Victors at *Marathon*.

CHAP. XXIII.
Of certain Prodigal perſons.

Prodigality and voluptuous life reduced *Pericles*, and *Callias* ſon of *Hipponicus*, and *Nicias* of *Pergaſeus* to indigence. When money failed them, theſe three drank Hemlock, their laſt draught, to one another, and died as at a Feaſt.

CHAP. XXIV.
How Friendſhip may be beſt preſerved.

Leoprepes the *Cean*, Father of *Simonides*, chanced on a time to ſit in the Wraſtling-place: Two young men, intire Friends, came to him, and asked him how their Friendſhip might beſt be preſerved. He ſaid, "If you yield to one anothers anger, and "not by oppoſition provoke each other.

CHAP. XXV.
Of the ſtrange Madneſs of Thraſyllus.

Thraſyllus the *Æxonian* fell into a ſtrange and new kind of Madneſs; he left the City and went to *Pyræum* (the Haven,) and dwelling there, he fanſied that all the Ships

Ships which came in were his, and regiſtred them, and ſo diſmiſſed them. When any came ſafe into the Haven, he rejoyced exceedingly. This Infirmity held him many years. At length his brother, coming from *Sicily*, put him to a Phyſician to be cured, and ſo his Madneſs ceaſed. He many times mentioned his actions during his Madneſs, and ſaid that he never had ſo much Joy, as when he was pleaſed with ſeeing Ships come in ſafe which nothing belonged to him.

CHAP. XXVI.
Of Electra.

Xanthus a Lyrick Poet (he was ancienter then *Steſichorus* the *Himeræan*) ſaith that *Electra* daughter of *Agamemnon* was not named ſo at firſt, but *Laodice*. Afterwards when *Agamemnon* was ſlain, and *Ægiſthus* marrying *Clytemneſtra* reigned, ſhe lived unacquainted with the Marriage-bed, and grew old a Virgin: for which reaſon the *Grecians* called her *Electra*, as having never had a Husband, and living unacquainted with the Marriage-bed.

CHAP. XXVII.

Of the Gift of Pamphaes *and* Diotimus.

Pamphaes a *Prienian* gave to *Cræſus*, whileſt his Father was yet living, thirty *Minæ*, who coming to the Crown ſent him a great Chariot filled with Silver.

Diogenes receiving a little money of *Diotimus* the *Caryſtian* ſaid,

The Gods immortal grant
To thee what thou doſt want,
A Man and Houſe.

It ſeems that this *Diotimus* was effeminate.

CHAP. XXVIII.

That Pherecydes *fell into a* Phthiriaſis *becauſe of his Atheiſm.*

Pherecydes the *Syrian* ended his life the moſt miſerable of men: his whole body being conſumed by Vermine, and his countenance becoming loathſome, he declined the converſation of his acquaintance. And whenſoever any one coming to viſit him demanded how he did, putting out his finger through the hole in the door, the fleſh whereof

whereof was quite eaten off, he ſaid, that his whole body was ſuch. The *Delians* affirm, that the God in *Delus* diſpleaſed with him wrought this: for as he ſate in *Delus* with his Diſciples, he ſpoke many things concerning himſelf, amongſt the reſt this, That he had ſacrificed to none of the Gods, and yet led a life no leſs pleaſant and void of grief then they who offered Hecatombs. For this vain ſpeech he ſuffered ſevere puniſhment.

CHAP. XXIX.

That Alexander *ridiculouſly believed there are infinite Worlds.*

I cannot forbear to laugh at *Alexander* the ſon of *Philip*, who ſeeing that *Democritus* in his Writings aſſerted that there are infinite Worlds, was troubled that he had not quite ſubdued one. How much *Democritus* himſelf would have laughed at him, what need I ſay? whoſe cuſtome that was,

The End.

ÆLIAN's

ÆLIAN's Various Hiſtory.

The Fifth Book.

CHAP. I.

That Tachos *died upon uſing more delicate Diet.*

Tachos the *Ægyptian*, whileſt he uſed the Diet of his Country, and lived ſparingly, was the moſt healthful of men; but when he went to the *Perſians*, and fell into their Luxury, not able to bear their unaccuſtomed Diet, he ended his life by a Dyſentery, and changed Luxury for Death.

CHAP. II.

Pherecydes *how he died.*

Pherecydes, Maſter of *Pythagoras*, falling ſick,

ſick, firſt had a very hot Sweat, viſcous-like Phlegm, afterwards like that of Beaſts; then little Vermin grew in him: and his fleſh corrupting into them, he waſted away, and ſo ended his life.

CHAP. III.
Of Hercules *his Pillars.*

Ariſtotle affirms that thoſe Pillars which are now called of *Hercules*, were firſt called the Pillars of *Briareus*; but after that *Hercules* had cleared the Sea and Land, and beyond all queſtion ſhewed much kindneſs to men, they in honour of him, not eſteeming the memory of *Briareus*, called them *Heraclean.*

CHAP. IV.
Of ſome Trees growing in Delus.

It is reported that in *Delus* there groweth an Olive and a Palm, which *Latona* touching was immediately brought to bed; whereas until then ſhe could not.

CHAP.

CHAP. V.

Of Epaminondas *his Indigence and Magnanimity.*

Epaminondas had but one Veſt, and that ſordid, ſo that whenſoever he ſent it to the Fuller, he was forced to ſtay at home for want of another. Whileſt he was thus indigent, the *Perſian* King ſending him a great ſumme of money, he would not accept it. And, if I miſtake not, he that refuſed the Gift was more Magnanimous then he that offered it.

CHAP. VI.

Of the voluntary death of Calanus.

Likewiſe the end of *Calanus* the *Indian* is worthy to be praiſed, another would ſay to be admired. It was on this manner; *Calanus* the *Indian* Sophiſt, having bid a long farewell to *Alexander* and the *Macedonians*, and to life, when he would free himſelf from the Fetters of the Body, cauſed a Pyre to be made in the faireſt Suburb of *Babylon*; the wood thereof was dry, and choſen for fragrancy, Cedar, Thyum, Cypreſs, Myrtle and Laurel. He having performed his

his accuſtomed exerciſe (which was to run a courſe) came and ſtood in the middle of the Pyre, crowned with reeds. The Sun ſhone upon him, and he worſhipped him, which was the ſign he had given the *Macedonians*, that they ſhould kindle the Pyre, which they did; and continued ſtanding upright in the flame, and fell not till he was quite conſumed. Hereat *Alexander* (as is reported) much aſtoniſhed, ſaid, that *Calanus* had vanquiſhed greater Enemies then he. For he warred with *Porus*, and *Taxiles*, and *Darius*; but *Calanus* with Pains and Death.

CHAP. VII.
Of Anacharſis.

The *Scythians* wander up and down their own Country; but *Anacharſis*, being a wiſe man, extended his travells farther: for he came into *Greece*, and *Solon* admired him.

CHAP. VIII.
How ſome have born Scoffs.

Scoffs and Reproches to me ſeem of no force: for if they meet with a ſolid minde, they are ſhattered in pieces; but if with a mean and low, they have power, and many times

times occaſion not onely grief, but death: whereof take this inſtance; *Socrates* being derided in a Comedy, laughed; but *Poliagrus* hanged himſelf.

CHAP. IX.
Of Ariſtotle.

Ariſtotle having prodigally conſumed his Patrimony, went to the Warres; which ſucceeding ill with him alſo, he then traded as an Apothecary. But coming by chance into the *Peripatus*, and hearing the diſcourſes there, being of better natural parts then moſt of them, he acquired that habit which afterwards he put in execution.

CHAP. X.
The number of ſome Ships and Arms which the Athenians *loſt.*

The *Athenians* were diligent in taking care for their Navy. Sometimes having the better, and ſometimes being worſted, they loſt in *Ægypt* two hundred Galleys, with all that belonged to them; at *Cyprus* a hundred and fifty; in *Sicily* two hundred and forty; in the *Helleſpont* two hundred. Of compleatly-armed Souldiers there were

ſlain

ſlain in *Sicily* forty thouſand, and at *Charonæa* a thouſand.

CHAP. XI.

The Cruelty of a King of Thrace *towards his Children.*

A King of *Thrace*, (his name let ſome other tell) when *Xerxes* warred againſt *Greece*, fled to the Mountain *Rhodope*, and adviſed his ſix Sons not to fight againſt *Greece*. But they not obeying him, when he returned, he put out the eyes of them all; an act unlike a *Grecian*.

CHAP. XII.

That Demades *was fined for making a Decree, that* Alexander *ſhould be accounted a God.*

I cannot but love this act of the *Athenians*; In a publick Aſſembly of the *Athenians*, *Demades* riſing up decreed that *Alexander* ſhould be the thirteenth Deity. But the people not enduring his exceſſive impiety, fined him a hundred Talents, for enrolling *Alexander*, who was a mortal, amongſt the Celeſtial Gods.

CHAP.

CHAP. XIII.

That the Athenians *were inclined to Novelties.*

The *Athenians* were very changeable as to Government, and exceedingly inclined to alteration. They patiently ſuffered Kingly Government under *Cecrops*, *Erechtheus* and *Theſeus*, and afterwards under the *Codridæ*; they experimented Tyranny under the *Piſiſtratidæ*; they uſed Ariſtocracy four hundred years; after which they choſe yearly ten Citizens which governed the City. At laſt there happened an Anarchy by the Sedition of the Thirty Tyrants. This ready change of cuſtomes, whether it ſhould be commended or not, I know not.

CHAP. XIV.

An Attick *Law concerning the Interrment of Bodies, and killing of Oxen.*

This was an *Attick* Law; Whoſoever happens to light upon the Carcaſe of any man, he muſt throw earth all over it, and bury it as looking towards the Weſt.

This alſo was obſerved by them; A ploughing Oxe, that laboureth under the yoak,

yoak, either with Plough or Cart, ſacrifice not. For he alſo is a Tiller of the earth, and partakes with men of their labour.

CHAP. XV.

Places of Judicature in Athens *for Murthers.*

Attick Courts of Judicature, for wilfull Murthers in the *Areopagus*, for involuntary in the *Palladium*; for thoſe who confeſſed the Murther, but pleaded the lawfulneſs of it, in the *Delphinium*.

CHAP. XVI.

That a little Boy was condemned for Sacrilege.

A little Boy carried away a Plate of Gold which fell from the Crown of *Diana*. It was diſcovered. The Judges cauſed play-things and Dice to be ſet before him, as alſo the Plate. He again laid hold of the Plate: whereupon they put him to death for Sacrilege, not ſparing his age, but puniſhing the act.

CHAP. XVII.
Of the Superſtition of the Athenians.

The *Athenians* were ſo Superſtitious, that if any one felled a little Oak out of the Heroes Grove, they put him to death. And *Atarbes*, for that he killed the Sparrow ſacred to *Æſculapius*, they ſpared not, but executed him: Not pardoning either his ignorance or madneſs, but preferring the concernment of the God before both theſe. For ſome ſaid he did it by chance, others, through fury.

CHAP. XVIII.
Of a Woman with child condemned to death.

The Court of *Areopagus* having tried a Woman poiſoner, and it being judged ſhe ſhould die, they would not put her to death until ſhe were delivered of the Infant wherewith ſhe was great. Then ſaving the innocent Child, they executed the guilty perſon.

CHAP. XIX.

How Æſchylus *condemned for Impiety was preſerved.*

Æſchylus the Tragick Poet was by reaſon of ſome Play condemned for Impiety. Whereupon the *Athenians* being ready to ſtone him, *Amynias* his younger Brother, throwing back his Veſt, ſhewed his Arm without a Hand. *Amynias* had the reward for fighting beſt at *Salamis*, where he loſt his Hand, and was the firſt of the *Athenians* that was rewarded. The Judges ſeeing the trouble of the man, called to mind his actions, and diſmiſt *Æſchylus*.

CHAP. XX.

Of the Faſting of the Tarentines *and* Rhegians.

The *Tarentines* being beſieged by the *Romans*, and ready to ſurrender through Famine, the *Rhegians* ordered a Faſt to be kept every ten daies; and with the allowance of that food ſupplied the *Tarentines*. Hereupon the *Romans* raiſed their ſiege; and the *Tarentines*, in memory of their diſtreſs, kept a Feaſt, which they called The Faſt.

CHAP. XXI.

That Medea *did not kill her own Children.*

Some ſay that the relation concerning *Medea* is falſe, and that ſhe did not kill her Children, but the *Corinthians*. This Fable concerning *Colchis*, and the Tragedy *(Medea)* they ſay *Euripides* made at the requeſt of the *Corinthians*. The falſity prevailed above the truth, by reaſon of the excellency of the Poet. But for the Murther of the Children, they ſay that even to this day the *Corinthians* offer expiatory Sacrifices to them; which they render as a kind of Tribute.

The End.

ÆLI-

ÆLIAN's Various Hiſtory.

The Sixth Book.

CHAP. I.

Of the Wrath, Inhumanity, Contempt, Injuſtice, and Violence of ſome towards others.

THE *Athenians* having overcome the *Chalcidenſes*, diſtributed that part of their Country which is called *Hippobotus* into forty Lots; but medled not with the ground conſecrated to *Minerva* in the place named *Lilantus*. The reſt of the Country they let out, and brought away the Pillars which now ſtand at the Royal *Piazza*, on which they ſet up the Bills of Sale. The Priſoners that they took they caſt into Fetters: neither did

this satisfie their rage against the *Chalcidenses*.

The *Lacedemonians* having overcome the *Messenians*, took to themselves the half of every thing in *Messenia*, and compelled the Free-women to goe to Funerals, and to bewail the dead, such as were Strangers, and nothing related to them. Of the men, they imployed some in Husbandry, some they sold, some they slew.

Likewise the *Athenians* were insolent in this manner. Having good success, they used not their good fortune moderately: For they compelled the forein Virgins that inhabited their Country, to carry *Umbrella's* in publick Solemnities before their own Virgins, and the Women before their Women, and the Men to carry Spades.

The *Stryonians* having taken *Pellene*, prostituted publickly the Wives and Daughters of the *Pellenians*. This was most savage, O you *Grecian* Gods, and unseemly, I think, even in *Barbarians*.

Philip having gained the Victory at *Charonæa*, was exalted with the success, as were also all the *Macedonians*. The *Grecians*, fearing him exceedingly, surrendred themselves according to their several Cities, as fast as possible to him. The same did the

The-

Thebans, and the *Megarenſes*, the *Corinthians*, *Achæans*, *Elei*, and the *Eubœans*, that dwelt upon the Sea-ſide. *Philip* kept not the agreement he had made with them, but ſubjected them all to Servitude, contrary to right and equity.

CHAP. II.

Of the Valour of the Son of Harmatidias.

The Son of *Harmatidias* the *Theſpian*, going with others of his Country to aid the *Athenians*, fought at firſt ſtoutly and gallantly; then having loſt his Arms, fought with his bare hands againſt the armed men, and ſo died honourably. I have named the Father of the young man, and celebrated him after the manner of *Homer*. His own name, if any is inquiſitive to know, let ſome other tell.

CHAP. III.

Of Iſadas *a Boy.*

The *Lacedemonians* crowned *Iſadas*, yet but a Boy, and not obliged by the Law to take Arms, for leaving the *Gymnaſium*, and behaving himſelf gallantly in a Fight. Yet

becauſe he engaged with the Enemy before his age required it, and before he had received Arms from his Country, they fined him.

CHAP. IV.

Of him that was betrothed to the Daughter of Lyſander.

Lyſander dying, one that was betrothed to his Daughter in his life-time, becauſe ſhe was fatherleſs, and that *Lyſander* at his deceaſe proved poor, caſt her off, and ſaid he would not have her to Wife; hereupon the *Ephori* fined him: not like a *Lacedemonian* or *Grecian*, to forget his Friend dead, and to preferre Wealth before a Contract.

CHAP. V.

Of the Athenian *Embaſſadours.*

The *Athenians*, becauſe the Embaſſadours which they ſent to *Arcadia* took another way, and not that which they appointed, though they performed their charge well, put them to death.

CHAP.

CHAP. VI.
Laconick *Laws.*

Are not theſe *Laconick?* There is a Law amongſt the *Spartans*, That he who hath had three Sons ſhould be exempt from Watch and Ward; he who five, ſhould be diſcharg'd from all publick Offices and Taxes. That Marriages ſhould be contracted without Portions. No *Lacedemonian* might learn a Trade. They muſt goe to Warre clothed in Scarlet: For beſides that the colour had ſomething of awfulneſs in it ſelf; the bloud which was ſpilt upon it from wounds did much more daunt the Enemy, appearing more ſharp to the ſight and more dreadful.

It was not lawful for a *Lacedemonian* to ſtrip a ſlain Enemy. They who died fighting ſtoutly, were carried crowned with Olive and other Branches. But they who had fought beſt, had a Scarlet-Robe thrown over them, and ſo were buried honourably.

CHAP.

CHAP. VII.

Of the Earthquake which happened at Sparta.

When the *Lacedemonians* had treacherouſly expelled the *Tænarian* Servants, (theſe Servants were of the race of the *Hilotes*) through the anger of *Neptune* there happened an Earthquake at *Sparta*, which threw down the City, ſo that there were but five Houſes left ſtanding of the whole City.

CHAP. VIII.

Of the Murther of Artaxerxes.

They ſay that *Artaxerxes* ſurnamed *Ochus*, being by *Bagoas* the Eunuch, who was an *Ægyptian*, ſlain and cut to pieces, was thrown to Cats, and ſome other buried in his ſtead was laid in the Regal Monuments. The Sacrileges which are reported of *Ochus* are many; eſpecially thoſe committed in *Ægypt*. Neither was *Bagoas* ſatisfied with killing *Ochus*, but he alſo made Hilts for Swords of the Bones of his Thighs: thereby ſignifying his bloudy diſpoſition. He hated him, becauſe when he came

came into *Ægypt* he ſlew *Apis*, as *Cambyſes* had done before.

CHAP. IX.

Of a Treaſure ſought by the Delphians *in the* Pythian *Temple.*

There coming a report to *Delphi*, that the Temple of *Apollo* was anciently very rich (grounded upon theſe Verſes of *Homer*,

Not ſo much wealth as Phœbus *marble Fane*
Founded in rocky Pytho *doth contain*,)

They ſay that hereupon the *Delphians* began to digg about the Altar, and the Tripod; but there happening violent Earthquakes about the Seat of the Oracles, they gave over the attempt.

CHAP. X.

A Law concerning Citizens made by Pericles.

Pericles General of the *Athenians* made a Law, That he whoſe Parents on both ſides were not Citizens, might not enjoy the privileges of a Citizen. From this Law there happened a revenge upon himſelf; for his two

two legitimate Sons, *Paralus* and *Xanthippus*, died of the common Peſtilence. There remained onely to him his natural iſſue, who by their Fathers Law were deprived of intereſt in the State.

CHAP. XI.

Of Gelo *offering to reſign the Government.*

Gelo having overcome the *Carthaginians* at *Himera*, reduced all *Sicily* to his obedience. Then coming into the Market-place unarmed, he declared that he would reſign the Government to the Citizens. But they refuſed, knowing him to be more loving to the people, then deſirous of Monarchick power. Hence in the Temple of *Sicilian Juno* there is an Image repreſenting him unarmed; which pictures this action.

CHAP. XII.

Of the Happineſs of Dionyſius, *and what end it had.*

Dionyſius the ſecond had an Empire excellently fortified after this manner. He poſſeſſed Ships no leſs then four hundred, of five rows and ſix rows of Oars. His power

power of foot-ſouldiers was a hundred thouſand, Horſe-men nine thouſand. The City of *Syracuſa* was adorned with exceeding great Havens, and encompaſſed with a very high Wall. He had ſtore for five hundred Ships more. His proviſion of Corn which was laid up was a hundred Myriads of *Medimnæ*. His Magazine was furniſhed with Shields, Swords, and Spears, many Legg-Arms, Breaſt-plates, and Slings. The Sling was *Dionyſius* his own invention.

He had alſo many Auxiliaries; and confiding in theſe *Dionyſius* thought he poſſeſſed an Empire bound with Adamant. But he firſt put his Brothers to death; then ſaw his Sons cruelly murthered, and Daughters firſt raviſhed, then killed. Not one of thoſe that deſcended from him had the rite of Sepulture: for ſome were burned alive, others cut in pieces and caſt into the Sea. This happened to him, when *Dio* Son of *Hipparinus* invaded his Kingdome. He himſelf died old in extreme poverty.

Theopompus ſaith, that through exceſſive Drinking he had ſo great an infirmity in his Eyes, that he grew blind; and that he ſat in Barbers Shops, and talked jeſtingly to move laughter; and that in the midſt of *Greece* he led a diſhonourable and wretched life. No

No light argument to perſuade men to moderation and temper, is the change of *Dionyſius* his fortune, from ſo high, to ſo low a condition.

CHAP. XIII.

Of Tyrannical Governments in Greece, *which have continued in Poſterities.*

It is excellently ordered by Providence, that Tyrannical Governments laſt not to the third Generation; but either the Tyrants are rooted out like Pitch-trees, or their Children deveſted of Power. But amongſt the *Greeks* theſe Tyrannical Governments are known to have laſted ſo long; that of *Gelo* in *Sicily*, of the *Leucanians* in *Boſphorus*, and of the *Cypſelidæ* at *Corinth*.

CHAP. XIV.

Of a Conſpiracy againſt Darius.

I am told an extraordinary meek act of *Darius* Son of *Hyſtaſpes*. *Aribazus* the *Hyrcanian*, with many other perſons, not inconſiderable, in *Perſia*, conſpired againſt him. The Plot was laid at a Hunting: which *Darius* underſtanding, was not daunted,

ted, but commanded them to betake themſelves to their Weapons and Horſes, and to fix their Arms. And looking ſternly upon them, "Why then doe you not that, "ſaid he, which you deſigned? But they ſeeing the undaunted look of the man, gave over the attempt. And ſo great fear ſeized them, that they threw away their Spears, leaped from their Horſes, adored *Darius*, and delivered themſelves up to doe with them as he pleaſed.

He ſeparated them from one another, and ſent ſome to the confines of *India*, others to the borders of *Scythia*; and they continued ever afterwards faithful to him, being mindful of this favour.

The End.

ÆLI-

ÆLIAN's Various Hiſtory.

The Seventh Book.

CHAP. I.

Of Semiramis, *and how ſhe obtained the* Aſſyrian *Empire.*

OF *Semiramis* the *Aſſyrian* ſeveral things are related. She was the faireſt of Women, yet neglected her Beauty. When ſhe came to the King of *Aſſyria*, whether ſhe was ſummoned through the renown of her Beauty, as ſoon as he ſaw her, he fell in love with her. She requeſted of the King that he would grant her a Royal Robe; and that ſhe might have the command of *Aſia* five daies, and the ordering of all things during that time. She failed not of her requeſt. But as ſoon as the King had ſeated her

her upon the Throne, and that ſhe knew all things were at her power and diſpoſal, ſhe commanded the Guard to kill the King, and ſo poſſeſſed herſelf of the *Aſſyrian* Empire. *Dinon* relates this.

CHAP. II.

Of the Luxury of Strato *and* Nicocles.

Strato the *Sidonian* is ſaid to have ſtudied to exceed all men in Luxury and Magnificence. *Theopompus* the *Chian* compares his life to the Feaſting of the *Phæacians*, which *Homer* according to his great wit, as he uſeth to doe, highly magnified. This man had not a ſingle Muſician at his Feaſt to delight him, but there waited many Women-Muſicians, and players on the Flute, and beautiful Curtezans, and Women-dancers. He emulated exceedingly *Nicocles* the *Cyprian*, and *Nicocles* him. This emulation was about nothing ſerious, but concerning the things we ſpoke of. For each of them hearing from thoſe who came from the other what was done there, emulated and endeavoured to exceed the other. But this laſted not alwaies, for both died violent deaths.

CHAP. III.

A Consolatory Saying of Aristippus.

Aristippus, to some of his friends being exceedingly afflicted, besides many other Consolatory speeches, said thus at first to them; "I come to you not as to condole "with you, but to suppress your grief.

CHAP. IV.

Of the praise of a Mill.

Pittacus exceedingly commended a Mill making an Encomium upon it, for that many persons may exercise themselves in little compass. There was a common Song hence called the Mill-Song.

CHAP. V.

Of the hand-labour of Ulysses *and* Achilles *in many things.*

Even *Laertes* was by his Son surprized labouring with his hands, and pruning a Tree when he was very old. *Ulysses* likewise confesseth that he knew many things and how to doe them with his own hands.

There is not any man alive so good
At making fires, & cleaving out the wood

He also quickly made a little Ship by his own labour, without any Ship-wright. And *Achilles* himself, who was the third from *Jupiter*, did cut the meat and dress the Supper for the Embassadours that came from the *Achæans*.

CHAP. VI.

The answer of a Scythian *concerning Cold.*

On a time there falling a great Snow, the King of the *Scythians* asked one whom he saw walk naked, whether he were not frozen. He again asked the King whether his Forehead were not frozen. To which he answering, No; the other replied, "Neither am I, for I am Forehead all over.

CHAP. VII.

Of Demosthenes *his Watchfulness.*

Pytheas scoffed at *Demosthenes* Son of *Demosthenes*, saying that his Arguments smelt of the Lamp, because he sat up all the night, meditating and considering what he should say when he was to come before the *Athenians*.

CHAP. VIII.
Of Alexander's *grief at* Hephæſtion's *Death.*

When *Hephæſtion* died, *Alexander* caſt into the Pyre his Arms, and Gold and Silver, to be burnt with the dead body; as alſo a Veſt of great eſteem amongſt the *Perſians*. He likewiſe cauſed all the chief Souldiers to be ſhaved, himſelf acting an *Homerical* paſſion, and imitating his *Achilles*. But he did more eagerly and fiercely, laying waſte the Caſtle of the City *Ecbatana*, and throwing down the Wall. As to the ſhaving of his Hair, he did in my opinion like a *Greek*: but in throwing down the Walls, he expreſt his mourning like a *Barbarian*. He alſo changed his Veſt, giving all over to grief, love and tears.

Hephæſtion died at *Ecbatana*. It is reported that theſe things were intended for the Burial of *Hephæſtion*, but that *Alexander* uſed them dying, before the mourning was over for the young man.

CHAP.

CHAP. IX.
Of a Modeſt Woman.

Was not this a ſingular token of Modeſty? To me it ſeems ſuch. The Wife of *Phocion* wore *Phocion*'s Veſt, and required not a * *Crocotum*, or * *Tarentine*, or Cloak, or Mantle, or Veil, or Hood, or coloured Robes. But ſhe firſt put on Modeſty, and then ſuch things as were at hand.

* A thin Saffron-coloured Gown.
* A thin fringed or laced Gown. *Heſych.*

CHAP. X.
Of the Wife of Socrates.

Xanthippe, Wife of *Socrates*, refuſing to put on his Veſt, ſo to goe to a publick Spectacle, he ſaid, "Do you not perceive "that you goe not to ſee, but rather to be "ſeen?

CHAP. XI.
Of the Shoes of the Roman *Women.*

Of the *Roman* Women many have uſed to wear the ſame Shoes as Men.

CHAP. XII.

An Apophthegm of Lyſander *or* Philip *concerning Perjury.*

Children muſt be cheated by Dice, Men by Oaths. Some aſcribe this Saying to *Lyſander*, others to *Philip* the *Macedonian*. But which ſoever it was, it is not well ſaid, in my opinion. Neither is it perhaps ſtrange that *Lyſander* and I differ in our opinions, for he was a Tyrant: but my mind may be gueſs'd by this, that I have declared that this Saying pleaſeth me not.

CHAP. XIII.

Of the Tolerance of Ageſilaus.

Ageſilaus a *Lacedemonian*, now an old man, very often went forth without Shoes and Coat, in his Mantle, and that in the Winter mornings. And when a certain perſon reprehended him, that he did more youthfully then became his age, he anſwered, "But the young Citizens caſt their "eyes on me, as Colts on their Sires.

CHAP. XIV.

Of Philosophers that went to War, and administred Civil Government.

Were not the Philosophers skilful in Warlike affairs? To me they seem such. For the *Tarentines* chose *Archytas* their General six times. *Melissus* was their Admiral. *Socrates* fought thrice, and *Plato* himself at *Tanagra*, and at *Corinth*. The Warlike actions and Generalship of *Xenophon* many celebrate; and he himself acknowledgeth, in his Discourses concerning *Cyrus*. *Dio* son of *Hipparinus* subverted the Tyranny of *Dionysius*: and *Epaminondas*, being made chief Commander of the *Bœotians*, at *Leuctra* overcame the *Lacedemonians*, and was chief among the *Romans* and *Grecians*. *Zeno* much advantaged the *Athenian* State, whilest he was with *Antigonus*. For there is no difference if a man benefits others, whether it be by his Wisedome or Arms.

CHAP. XV.

How the Mitylenæans *revenged themſelves upon their revolted Confederates.*

The *Mitylenæans* being abſolute Maſters of the Sea, impoſed as a puniſhment upon their Confederates which had revolted from them, That they ſhould not teach their children to read, nor ſuffer them to be inſtructed in any Learning; conceiving that to be bred Ignorantly and Illiterately was of all puniſhments the greateſt.

CHAP. XVI.

Of Rome, Remus, Romulus, *and* Servia.

Rome was built by *Remus* and *Romulus*, ſons of *Mars* and *Servia*. She was of the Race of *Æneas*.

CHAP. XVII.

Of Eudoxus *coming to* Sicily.

When *Eudoxus* came to *Sicily*, *Dionyſius* largely congratulated his arrival. But he neither flattering nor concealing any thing ſaid, "I come as to a good Hoſt

"with

"with whom *Plato* liveth. Declaring that he came not for his ſake, but for the others.

CHAP. XVIII.

That the Ægyptians *are courageous in Torments; and of the* Indian *Women.*

They ſay that the *Ægyptians* behave themſelves ſtoutly in Torments. And that an *Ægyptian* being put to torture, will ſooner die then confeſs the truth. Amongſt the *Indians*, the Wives reſolutely goe into the ſame fire with their dead Husbands. The Wives of the man conteſt ambitiouſly about it; and ſhe to whom the Lot falls is burned with him.

CHAP. XIX.

Of Solon's *Stratagem againſt the* Megareans, *and how afterwards he overcame them by Argument.*

Solon was made General in the Warre concerning *Salamis*. Having taken two *Megarean* Ships, he manned them with *Athenian* Souldiers, and cauſed them to put on the Enemies Armour, and paſſing undiſcovered ſlew many of the *Megareans* unarmed.

He

He alſo overcame them by Reaſon; not by ſpecious words, but weight of Argument. For cauſing ſome Monuments of the dead to be opened, he ſhewed that they were all *Athenians*, being laid towards the Weſt, according to the manner of their Country; for the *Megareans* uſed to be buried diſorderly, and as it happened. The *Lacedemonians* judged the Controverſie.

CHAP. XX.

Of an old man, a Cean, *that Died his Hair.*

There came to *Lacedemon* a *Cean*, an old man, conceited of himſelf and aſhamed of his age: For which reaſon he endeavoured to conceal the grayneſs of his hair by Dying it. Coming in this manner before the *Lacedemonians* in publick, he declared his buſineſs. But *Archidamus* King of the *Lacedemonians* riſing up, "What truth, ſaid he, "can this man ſpeak, who doth not onely "lie in his Heart, but in his Hair? So he rejected what he had alledged, from his outward appearance arguing the unſoundneſs of his Mind.

CHAP.

CHAP. XXI.

Of the ſedulity and care of Cæſar *and* Pompey, *to learn ſuch things which are requiſite to govern rightly.*

Cæſar diſdained not to frequent the School of *Ariſto*, and *Pompey* that of *Cratippus*. For their great power did not make them deſpiſe thoſe perſons that might moſt advantage them; and of theſe they had need notwithſtanding their great Dignities. For, as it ſeems, they deſired not ſo much to command, as to command well.

The End.

ÆLI-

ÆLIAN's Various Hiſtory.

The Eighth Book.

CHAP. I.
Of Socrates *his Dæmon.*

Socrates ſaid of his Dæmon to *Theages*, *Demodocus*, and many others, that he many times perceived a voice warning him by Divine inſtinct, which, ſaith he, when it comes, ſignifieth a diſſuaſion from that which I am going to doe, but never perſuades to doe any thing. And when any of my friends (ſaith he) impart their buſineſs to me, if this voice happens, it diſſuades alſo, giving me the like counſel: Whereupon I dehort him who adviſeth with me, and ſuffer him not to proceed in what he was about, following the Divine admo-

admonition. He alledged as witneſs hereof *Charmides* ſon of *Glauco*, who asking his advice, whether he ſhould exerciſe at the *Nemean* Games; as ſoon as he began to ſpeak, the voice gave the accuſtomed ſigh. Whereupon *Socrates* endeavoured to divert *Charmides* from his purpoſe, telling him the reaſon: But he not following the advice, it ſucceeded ill with him.

CHAP. II.

Of Hipparchus *his Wiſedome, his care of Learned men; and of* Homer's *Poems.*

Hipparchus, eldeſt ſon of *Piſiſtratus*, was the wiſeſt perſon among the *Athenians*. He firſt brought *Homer*'s Poems to *Athens*, and cauſed the Rhapſodiſts to ſing them at the *Panathenaick* Feaſt. He ſent alſo a Gally of fifty Oars to *Anacreon* the *Teian* [Poet] that he might come to him. To *Simonides* the *Cean* [Poet] he was very kind, and kept him alwaies with him, obliging him (as is probable) by great gifts and rewards: for that *Simonides* was a great lover of money, none will deny. This *Hipparchus* made it his buſineſs to favour Learned men, and endeavoured by his authority to reduce the *Athenians* to Learning, and

to

to better his Subjects; conceiving that no man ought to envy Wisedome, who himself is just and honest. This *Plato* relates, if * *Hipparchus* be truly his.

* A Dialogue so nam'd in the Works of *Plato*.

CHAP. III.

The Athenian *Custome of killing an Oxe, and of the* Diipolian *and* Buphonian *Festival.*

This is an *Athenian* Custome when an Oxe is killed: By Proclamation they acquit all severally of Murther, onely they condemn the Knife, and say that killed him. The day on which they doe this they call the *Diipolian* and *Buphonian* Festival.

CHAP. IV.

Of the Luxury of Poliarchus.

They say that *Poliarchus* the *Athenian* arrived at so great a height of Luxury, that he caused those Dogs and Cocks which he had loved, being dead, to be carried out solemnly, and invited friends to their Funerals, and buried them splendidly, erecting Columns over them, on which were engraved Epitaphs.

CHAP.

CHAP. V.

Of Neleus *and* Medon, *and the Twelve* Ionian *Cities.*

Neleus Son of *Codrus*, being deposed from the Regal Government, left *Athens*, (for the *Pythian* Oracle assigned the Kingdome to *Medon*) and intending to settle a Colony came to *Naxus*, not by design, but driven thither by Tempest: willing to depart thence, he was hindred by contrary winds. Whereupon being in suspence what to doe, the Soothsayers told him that his Company must be expiated, there being amongst those who came along with him many persons whose hands were defiled with bloud. Hereupon he pretended that he had killed some servant, and needed Expiation; whereby he induced such as were conscious of ill to the same. Which done, having now discovered who were the prophane persons, he left them. They continued at *Naxus*; but *Neleus* came to *Ionia*, and first setled at *Miletus*, having turned out the *Carians*, the *Mygdonians*, the *Leleges*, and the rest of the *Barbarians*, * who built the Twelve Cities in *Ionia*. The Cities are these; *Miletus*, *Ephesus*, *Erythræ*, *Clazo-*

* For ἀφ' ὧν . . ἐκλήθησαν perhaps should be read ἀφ' ὧν . . . . ἐκλίθησαν.

Clazomenæ, Priena, Lesbus, Teos, Colophon, Myus, Phocæa, Samos, and *Chios*. He also built many other Cities in *Epirus*.

CHAP. VI.

Of the ignorance of Learning and Institution amongst the Barbarians.

They say that none of the ancient *Thracians* knew any thing of Learning. Even all the *Barbarians* that inhabited *Europe* thought it dishonourable to understand Literature. But those in *Asia* (as is said) used it more. Whence some forbear not to affirm, That not *Orpheus* himself, being a *Thracian*, was wise; but that his Writings are false and fabulous. This *Androtion* asserts, if he be credible, concerning the ignorance of Learning and Institution amongst the *Thracians*.

CHAP. VII.

Of the Marriages solemnized by Alexander, *after his Victory over* Darius.

Alexander having taken *Darius*, solemnized Marriages of himself and friends. The men that were married were ninety, and the Marriage-beds as many. The Hall in which

which they were entertained had a hundred Couches, ſuch as they uſed to lie on at Meals: The feet of every Couch were of Silver; but of that on which he lay, they were of Gold. They were all covered with various-coloured Carpets of rich *Barbarian* work. He admitted to the Feaſt ſome particular Friends, whom he cauſed to ſit over againſt him. In the Court were feaſted the Foot-ſouldiers, Mariners, Horſemen, Embaſſadours, and Forein *Greeks*. Before Supper the * Trumpets ſounded, to give notice that it was time to come to the Table; and again when Supper was ended, that they ſhould riſe to depart. He ſolemnized theſe Nuptials five daies together. Very many Muſicians, and Players, Tragedians and Comedians, came thither. There came alſo many Jugglers out of *India*, of which kind thoſe of that Country exceed all others.

* Πρὸς σάλπιγγα.

CHAP. VIII.

Of the Art of Painting.

Conon the *Cleonæan* (as is ſaid) perfected the Art of Painting, which until then was but rude, and very indifferent, and as it were in its infancy. For which reaſon he alſo received a greater reward then the Painters that were before.

CHAP. IX.
Of a Tyrant killed by his Friend.

Archelaus, Tyrant of *Macedonia*, (for ſo *Plato* calls him, not King) loved *Crateuas* exceedingly, who no leſs loved the ſupreme Command, and therefore killed his Friend *Archelaus*, hoping thereby to obtain the Tyranny, and make himſelf happy. But having poſſeſt the Tyranny three or four daies, he was alſo betraied by others and ſlain. To this *Macedonick* Tragedy aptly ſuit theſe Verſes,

Who ſnares for others laies,
Himſelf at laſt betraies.

They ſay that *Archelaus* had betrothed one of his Daughters to him: but marrying her to another, he out of indignation ſlew *Archelaus*.

CHAP. X.
Of Solon, *and the Laws written by him and* Draco.

The *Athenians* choſe *Solon* their *Archon*; for that Office was not conferr'd by lot. After he was choſen, he beautified the City, beſides

beſides other things, with Laws which he writ for them, and are obſerved to this day. Then the *Athenians* gave over uſing the Laws of *Draco*, which were called *Theſmi*, retaining onely thoſe which concerned Homicides.

CHAP. XI.

Of the decay and diſſolution of things, and of the World it ſelf.

It is not to be wondred at, that Humane Nature being mortal and tranſitory, neceſſitates them to periſh, if we look upon Rivers that fail, and conſider that even the higheſt Mountains diminiſh. Travellers ſay that *Ætna* appears to be much leſs then it was formerly. They relate the ſame of *Parnaſſus*, and *Olympus* the *Pierican* Mountain. And they who ſeem to underſtand the nature of the Univerſe, aſſert that the World it ſelf ſhall be diſſolved.

CHAP. XII.

Of Demoſthenes, Æſchines, Theophraſtus, *and* Democharis.

It is a ſtrange thing, if true, that *Demoſthenes* failing of *Rhetorick* in *Macedonia*,

Æſchines the *Cothocidean*, ſon of *Atromitus*, flouriſhed amongſt the *Macedonians*, and farre tranſcended the reſt of the Embaſſadours in wit. The cauſe whereby this happened to *Æſchines*, was the friendſhip of *Philip* and his gifts; and becauſe *Philip* heard him patiently and pleaſingly, and looked upon him with a mild and benevolent aſpect, thereby diſcovering the good will he had for him; all which were great incitements to *Æſchines* of confidence and fluent Language. This happened not onely to *Demoſthenes* in *Macedonia*, though a moſt excellent Oratour, but alſo to *Theophraſtus* the *Ereſian*; for he likewiſe was at a loſs before the Council of the *Areopagus*, for which he alledged this excuſe, That he was daunted with the grave preſence of the Senate. To which ſpeech *Demochares* anſwered bitterly and readily thus, "*Theo-*"*phraſtus*, the Judges were *Athenians*, not "the twelve Gods.

CHAP. XIII.

Of ſome who never laughed.

They ſay that *Anaxagoras* the *Clazomenian* never laughed, nor ſo much as ſmiled. They ſay alſo that *Ariſtoxenus* was a great

great enemy to Laughter. And that *Heraclitus* bewailed all things in life.

CHAP. XIV.
Of the death of Diogenes.

Diogenes the *Sinopean*, being ſick to death, and ſcarce able to goe, caſt himſelf from a Bridge which was near the place of exerciſe, and charged the Keeper of the place that as ſoon as he was quite dead, he ſhould throw him into the [River] *Iliſſus*; ſo little did *Diogenes* value Death or Burial.

CHAP. XV.
Of the Moderation of Philip *upon a Victory; and of what he would be minded continually.*

Philip, when he had vanquiſhed the *Athenians* at *Chæronæa*, though exalted with his ſucceſs, yet ſubdued his paſſion, and behaved himſelf not inſolently. Therefore he thought it requiſite to be put in mind by one of his Servants that he was a Man: wherefore he appointed this office to a Servant; neither did he goe forth before that, as is ſaid; nor was any that came to ſpeak with him admitted before the Servant had

cried aloud thrice to him, which he did daily. He ſaid to him, "*Philip*, thou art a "Man.

CHAP. XVI.
Of Solon *and* Piſiſtratus.

Solon ſon of *Execeſtides* now grown old, began to ſuſpect *Piſiſtratus* as aiming at Tyranny, when he came before a publick Convention of the *Athenians*, and required a Guard of the people. But ſeeing the *Athenians*, not regarding his ſpeeches, went to *Piſiſtratus*, he ſaid that he was wiſer then ſome, and more valiant then others: wiſer then thoſe who perceived not that as ſoon as he had gotten a Guard, he would become Tyrant; more valiant then thoſe who perceived it, but held their peace. *Piſiſtratus* having gotten this power made himſelf Tyrant. Then *Solon* hanging out his Shield and Spear before his Gate, ſaid, That he had taken Arms and defended his Country whileſt he was able; and now, though no longer fit by reaſon of his age to be a Souldier, he ſtill was in mind a well-willer. Notwithſtanding *Piſiſtratus*, whether reſpecting the man and his wiſedome, or mindful of their acquaintance in his youth, did no harm to *Solon*.

Not

Not long after *Solon* being very old died, leaving behind him a great renown of Wiſedome and Fortitude. They ſet up his Image of Braſs in the Market-place, and buried him publickly near the Gates of the Wall on the right hand as you come in. His Monument was encompaſſed with a Wall.

CHAP. XVII.

Of Oenycinus *Monarch of the* Zanclæans.

Oenycinus a *Scythian*, Monarch of the *Zanclæans*, came up into *Aſia* to King *Darius*, and was eſteemed by him more juſt then all the perſons that had come up out of *Greece* to him: For having obtained leave of the King, he went into *Sicily*, and came back again from thence to the King. This *Democedes* the *Crotonian* did not; and therefore *Darius* much reproached him, calling him a Deceiver, and a moſt wicked man. But the *Scythian* lived very happily in *Perſia* till he was old, and died there.

CHAP. XVIII.

Of Euthymus *and the Hero in* Temeſe, *and a Proverb.*

Euthymus a *Locrian*, of thoſe in *Italy*, was an eminent Wraſtler, and reported to have been of admirable Strength. For the *Locrians* ſhew an extraordinary great Stone which he carried and ſet before his Gates. He quelled the Hero in *Temeſe*, who exacted Tribute of all that lived thereabout; for coming into his Temple, which to moſt perſons was inacceſſible, he fought with him, and compelled him to give up much more then he had plundered: whence aroſe a Proverb of thoſe who get any thing whereby they receive no benefit, that the Hero in *Temeſe* is come to them. They ſay that *Euthymus* going down to the River *Cæcis*, which runs by the City of the *Locrians*, was never after ſeen.

CHAP.

CHAP. XIX.

The Epitaph of Anaxagoras, *and his Altar.*

Here lies, who through the trueſt waies did paſs
O'th' world Celeſtial, Anaxagoras.

There was a double Altar erected to him; one inſcribed of the Minde, the other of Truth.

The End.

ÆLI-

ÆLIAN's Various Hiſtory.

The Ninth Book.

CHAP. I.

That Hiero *loved Learning, and was liberal, and lived friendly with his Brothers.*

THEY ſay that *Hiero* the *Syracuſian* was a lover of the *Grecians*, and eſteemed Learning exceedingly. They affirm alſo that he was moſt ready to conferre benefits; for he was more forward to beſtow them, then the ſuiters to receive them. His ſoul likewiſe was of great courage, and he lived together with his Brothers, who were three, without any jealouſie, loving them, and beloved in like manner of them exceedingly. With him lived *Simonides* and

and *Pindar*; neither did *Simonides*, though of extraordinary age, decline coming to him. For the *Cean* was naturally very covetous, and that which chiefly allured him was (as they say) the Liberality of *Hiero*.

CHAP. II.
Of the Victory of Tauroſthenes.

To *Ægina* from *Olympia* on the ſame day news of the Victory of *Tauroſthenes* was brought to his Father, ſome ſay by an Apparition; others report that he carried along with him a Pigeon taken from her young (not yet fledged,) and as ſoon as he gained the Victory, let her looſe, having tied a little purple about her, and then ſhe came back to her young the ſame day from *Piſa* to *Ægina*.

CHAP. III.
Of the Luxury and Pride of Alexander *and ſome others.*

Alexander made his Companions effeminate by allowing them to be Luxurious. For *Agno* wore golden nails in his Shoes. *Clitus*, when any came to ask counſel of him, came out to his Clients clothed in Purple.

Purple. *Perdiccas* and *Craterus*, who loved exerciſe, had alwaies brought after them Liſts made of Skins of the length of a *Stadium*, which upon occaſion they pitched on the ground, and exerciſed within them. They were attended with a continual cloud of duſt raiſed by the Beaſts that brought theſe Carriages. *Leonnatus* and *Menelaus*, who were addicted to Hunting, had Hangings brought after them which reached the length of a hundred *Stadia*. *Alexander* himſelf had a Tent that held a hundred Couches; the partitions made by fifty Pillars of Gold which upheld the Roof: the Roof it ſelf was of Gold curiouſly wrought. Within it round about were placed firſt five hundred *Perſians*, called *Melophori*, clothed in purple and yellow Coats. Next thoſe a thouſand Archers in flame-colour and light red. Withall a hundred *Macedonian* Squires with ſilver Shields. In the middle of the Tent was placed a Golden Throne, upon which *Alexander* ſate and heard ſuits, encompaſſed round about with this Guard. The Tent it ſelf was ſurrounded with a thouſand *Macedonians*, and ten thouſand *Perſians*. Neither might any man without much difficulty get acceſs to him, for he was much dreaded, being raiſed by Fortune

tune and exalted with Pride to ſo large a Tyranny.

CHAP. IV.

Of the diligence of Polycrates *in hearing* Anacreon, *and of his Jealouſie.*

Polycrates the *Samian* was addicted to the *Muſes*, and much reſpected *Anacreon* the *Teian*, and took delight as well in his Verſes as Company: but I cannot commend his intemperate life. *Anacreon* made an Encomium of *Smerdias*.

CHAP. V.

Of Hiero *and* Themiſtocles.

Themiſtocles, when *Hiero* brought Horſes to the *Olympick* Games, forbad him the Solemnity, ſaying, It was not fit that he that would not ſhare in their greateſt Danger, ſhould partake of their Feſtivals. For which *Themiſtocles* was commended.

CHAP. VI.

Of Pericles *and his Sons dying of the Peſtilence.*

Pericles, when his Sons were taken away by the Peſtilence, bore their death with great

great fortitude: By whoſe example the reſt of the *Athenians* were encouraged to ſuffer patiently the loſs of their neareſt friends.

CHAP. VII.

Of Socrates *his Equanimity in all things.*

Xanthippe uſed to ſay, that when the State was oppreſſed with a thouſand miſeries, yet *Socrates* alwaies went abroad and came home with the ſame look. For he bore a mind ſmooth and chearful upon all occaſions, farre remote from Grief, and above all Fear.

CHAP. VIII.

Of Dionyſius *his Incontinence.*

Dionyſius the younger coming to the City of the *Locrians*, (for *Doris* his Mother was a *Locrian*) took poſſeſſion of the faireſt houſes of the City, and cauſed the floors to be ſtrewed with Roſes, Marjoram, and other Flowers. He alſo ſent for the Daughters of the *Locrians*, with whom he converſed laſciviouſly. But he was puniſhed for this; for when his Tyranny was ſubverted by *Dio*, the *Locrians* ſeized on his Daughters, and proſtituted them publickly to

to all perſons, eſpecially to ſuch as were of kin to the Virgins whom *Dionyſius* had abuſed: This done, they pricked their fingers under their nails, and ſo killed them; then they pounded their bones in a Mortar, and whoſoever taſted not of the fleſh that was taken from them, they curſed. What remained they caſt into the Sea. As for *Dionyſius*, he ſuffered the viciſſitude of Fortune at *Corinth*, in extreme poverty, becoming a *Metragyrta*, and begging Alms, beating a Tabour and playing on a Pipe till he died.

CHAP. IX.

That Demetrius *alſo was Incontinent.*

Demetrius Poliorcetes, having taken Cities, abuſed them to maintain his Luxury, exacting of them yearly one thouſand and two hundred Talents. Of which ſumme, the leaſt part was employed for the Army, the reſt expended upon his own Diſorders: for not onely himſelf, but the floors of his Houſe were anointed with ſweet Unguents; and according to the ſeaſon of the year, Flowers ſtrewed for him to tread on. He was laſcivious alſo; he ſtudied to appear handſome, and Died his hair yellow, and uſed Paint.

CHAP.

CHAP. X.
Of Plato's *little valuing Life.*

Plato, when it was told him that the Academy was an unhealthful place, and the Phyſicians adviſed him to remove to the *Lyceum*, refuſed, ſaying, "I would not, to "prolong my life, goe live on the top of "*Athos*.

CHAP. XI.
Of Parrhaſius *the Painter.*

That *Parrhaſius* the Painter wore a Purple Veſt and Crown of Gold, beſides others, the Epigrams on many of his Images atteſt. On a time he conteſted at *Samos*, and met with an Adverſary not much inferiour to himſelf; he was worſted: the ſubject was *Ajax* contending with *Ulyſſes* for the Arms of *Achilles*. *Parrhaſius* being thus overcome, ſaid to a friend who bewailed the misfortune, that for his own being worſted he valued it not, but he was ſorry for the ſon of *Telamon*, that in the ſame conteſt had been twice overcome by his Adverſary. He carried a Staff full of golden Nails: His Shoes were faſtened on the top

top with golden Buckles. They ſay he wrought freely and without trouble, and chearfully, ſinging ſoftly all the while to divert himſelf. This is related by *Theophraſtus*.

CHAP. XII.

Of the Epicureans *baniſhed by the* Romans *and* Meſſenians.

The *Romans* expelled *Alcæus* and *Piliſcus* out of the City, becauſe they taught the young men many diſhoneſt pleaſures. Likewiſe the *Meſſenians* expelled the *Epicureans*.

CHAP. XIII.

Of the Gluttony and exceſſive Fatneſs of Dionyſius.

I am informed that *Dionyſius* the *Heracleote*, ſon of *Clearchus* the Tyrant, through daily Gluttony and intemperance, increaſed to an extraordinary degree of Corpulency and Fatneſs, by reaſon whereof he had much adoe to take breath. The Phyſicians ordered for remedy of this inconvenience, that Needles ſhould be made very long and ſmall, which when he fell into ſound ſleep ſhould be thruſt through his ſides into his belly. Which office his Attendants per-

formed, and till the Needle had paſſed quite through the fat, and came to the fleſh it ſelf, he lay like a ſtone; but when it came to the firm fleſh, he felt it and awaked. When he had buſineſs, when any came to ſpeak with him for advice or orders, he ſet a Cheſt before him, (ſome ſay it was not a Cheſt, but a little kind of Turret) which hid all of him but his face, which was ſeen out of the top, and ſo talked with them: an excellent Garment, farre fitter for a Beaſt then a Man.

CHAP. XIV.

Of the extraordinary Leanneſs of Philetas.

They ſay that *Philetas* the *Coan* was extremely lean; inſomuch that being apt to be thrown down upon the leaſt occaſion, he was fain, as they report, to put Lead within the ſoles of his Shoes, leſt the wind, if it blew hard, ſhould overturn him. But if he were ſo feeble that he could not reſiſt the wind, how was he able to draw ſuch a weight after him? To me it ſeems improbable. I onely relate what I have heard.

CHAP.

CHAP. XV.
Of Homer.

The *Argives* give the firſt Palm of all Poetry to *Homer*, making all others ſecond to him. When they ſacrificed, they invoked *Apollo* and *Homer* to be preſent with them. Moreover they ſay, that not being able to give a portion with his Daughter, he beſtowed on her his *Cyprian* Poems, as *Pindar* atteſts.

CHAP. XVI.
Of Italy, *and of* Mares *both Man and Horſe.*

The *Auſonians* firſt inhabited *Italy*, being Natives of the place. They ſay that in old time a man lived there named *Mares*, before like a Man, behind like a Horſe, his name ſignifying as much as *Hippomiges* in *Greek*, *Half-horſe*. My opinion is, that he firſt back'd and managed a Horſe; whence he was believed to have both Natures. They fable that he lived a hundred twenty three years; and that he died thrice, and was reſtored thrice to life: which I conceive incredible. They ſay that more ſeve-

ral Nations inhabited *Italy* then any other Land, by reaſon of the temperateneſs of the Country and goodneſs of the Soil, it being well watered, fruitful, and full of Rivers, and having all along convenient Havens to harbour Ships. Moreover, the humanity and civility of the Inhabitants allured many to remove thither. And that there were in *Italy* one thouſand one hundred and ninety ſeven Cities.

CHAP. XVII.
Of Demoſthenes *his Pride.*

Demoſthenes ſeems to be argued of Pride by this relation, which ſaith, that the Water-bearers raiſed a Pride in him, when they ſaid ſomething of him ſoftly to one another as he paſſed by. For he who was puffed up by them, and proud of ſuch commendations, what muſt he be when the whole publick Aſſembly applauded him?

CHAP. XVIII.
Of Themiſtocles.

Themiſtocles ſon of *Neocles* likened himſelf to Oaks, ſaying that men come to them for ſhelter, when they have need of them in rain,

rain, and desire to be protected by their boughs; but when it is fair, they come to them to strip and peel them. He also said, "If any one should shew me two waies, one "leading to the Grave, the other to the Tribunal, I should think it more pleasant to "take that which leads to the Grave.

CHAP. XIX.

That Demosthenes *refused, being called by* Diogenes *to goe into a Cook's Shop.*

As on a time *Diogenes* was at Dinner in a Cook's Shop, he called to *Demosthenes* who passed by. But he taking no notice, "Do you think it a disparagement, *Demo-*"*sthenes*, (said he) to come into a Cook's "Shop? your Master comes hither every "day; meaning the Common people, and implying that Oratours and Lawyers are Servants of the Vulgar.

CHAP. XX.

Of Aristippus.

Aristippus being in a great storm at Sea, one of those who were aboard with him said, "Are you afraid too, *Aristippus*, as well as "we of the ordinary sort? "Yes, answe-

"red he, and with reaſon; for you ſhall "onely loſe a wicked life, but I, Felicity.

CHAP. XXI.
Of Theramenes.

It happened that as ſoon as *Theramenes* came out of an Houſe, the Houſe fell down immediately: The *Athenians* flocked to him from every ſide to congratulate his eſcape; but he, contrary to all their expectations, ſaid, "O *Jupiter*, to what oppor- "tunity do you reſerve me? And not long after he was put to death by the Thirty Tyrants, drinking Hemlock.

CHAP. XXII.
Of ſome that ſtudied Medicine.

They ſay that *Pythagoras* was much addicted to the Art of Medicine. *Plato* alſo ſtudied it much. So did *Ariſtotle* ſon of *Nicomachus*, and many others.

CHAP. XXIII.
Of Ariſtotle *being ſick.*

Ariſtotle on a time falling ſick, the Phyſician preſcribed him ſomething. "Cure "me

"me not as if I were an Oxe-driver, (ſaith "he) but ſhew me firſt a reaſon, and then I "will obey: Implying, that nothing is to be done but upon good grounds.

CHAP. XXIV.
Of the Luxury of Smindyrides.

Smindyrides the *Sybarite* advanced to ſo high degree of Luxury, that though the *Sybarites* themſelves were very luxurious, yet he farre out-went them. On a time being laid to ſleep on a bed of Roſes, as ſoon as he awaked he ſaid, That the hardneſs of the Bed had raiſed Bliſters on him. How would he have done to lie on the Ground, or on a Carpet, or on the Graſs, or on a Bull's skin, as *Diomedes?* a Bed befitting a Souldier.

And underneath him a Bull's skin they ſpread.

CHAP. XXV.
How Piſiſtratus *behaved himſelf towards his Citizens.*

Piſiſtratus having obtained the Government, ſent for ſuch as paſſed their time idlely in the Market-place, and asked them the

reaſon why they walked up and down unemployed, adding, "If your yoke of Oxen "be dead, take of mine, and goe your waies "and work; if you want Corn for ſeed, "you ſhall have ſome of me. He feared leſt being idle, they might contrive ſome Treaſon againſt him.

CHAP. XXVI.
Of Zeno *and* Antigonus.

Antigonus the King loved and reſpected *Zeno* the *Cittiean* exceedingly. It happened, that on a time being full of Wine, he met *Zeno*, and like a drunken man embraced and kiſſed him, and bade him ask ſomething of him, binding himſelf by an Oath to grant it. *Zeno* ſaid to him, "Goe then "and ſleep; gravely and diſcreetly reproving his Drunkenneſs, and conſulting his Health.

CHAP. XXVII.
Ingenuity of Manners.

One reprehended a *Lacedemonian* Ruſtick for grieving immoderately. He anſwered with great ſimplicity, "What ſhould I "doe? It is not I that am the cauſe, but "Nature.

CHAP.

CHAP. XXVIII.
Of Diogenes.

A *Spartan* commending this Verſe of *Heſiod*,

Not ſo much as an Oxe can die,
Unleſs a Neighbour ill be by;

and *Diogenes* hearing him, "But, ſaith he, "the *Meſſenians* and their Oxen were de- "ſtroyed, and you are their Neighbours.

CHAP. XXIX.
That Socrates *was fearleſs, and deſpiſed Gifts.*

Socrates coming home late one night from a Feaſt, ſome wild young men knowing of his return, lay in wait for him, attired like Furies, with Vizards and Torches, whereby they uſed to fright ſuch as they met. *Socrates* as ſoon as he ſaw them, nothing troubled, made a ſtand, and fell to queſtion them, as he uſed to doe to others in the *Lyceum*, or *Academy*.

Alcibiades, ambitiouſly munificent, ſent many Preſents to *Socrates*. *Xanthippe* admiring their value, deſired him to accept them. "We (anſwered *Socrates*) will con- "teſt

"teſt in Liberality with *Alcibiades*, not ac-
"cepting by a kind of munificence what he
"hath ſent us.

Alſo when one ſaid to him, "It is a great "thing to enjoy what we deſire; He anſwered, "But a greater not to deſire at all.

CHAP. XXX.

Of the Providence of Anaxarchus.

Anaxarchus when he accompanied *Alexander* in the Warres, the Winter coming on, foreſeeing that *Alexander* would encamp in a place deſtitute of wood, buried all his Veſſels and other Utenſils in his Tent, and laded his Carriages with wood. When they came to the Rendezvous, there being want of wood, *Alexander* was forced to make uſe of his Bedſteds for Fuell. But being told that *Anaxarchus* had gotten fire, he went to him and anointed himſelf in his Tent. And having underſtood his Providence, commended it; beſtowing on him Utenſils and Garments double in value to thoſe he had thrown away, for the uſe of his fire.

CHAP.

CHAP. XXXI.

Of a Wraſtler who, having gained the Victory, died before he was Crowned.

A Wraſtler of *Crotona* having gained the Victory at the *Olympick* Games, going to the Judges to receive the Crown, was ſuddenly ſeized with an Epileptick fit, and died with the fall.

CHAP. XXXII.

Of the Statues of Phryne *a Curtizan, and the Mares of* Cimon.

The *Grecians* erected a Statue of *Phryne* the Curtizan at *Delphi* upon a high Pillar: I ſay not ſimply the *Grecians*, leſt I ſeem to involve them all in that crime whom I chiefly love, but thoſe of the *Grecians* who were moſt addicted to Intemperance. The Statue was of Gold. There were alſo at *Athens* Statues of the Mares of *Cimon* in Braſs proportioned to the life.

CHAP.

CHAP. XXXIII.

The Answer of a young man to his Father, demanding what he had learned.

A young man of *Eretria*, having heard *Zeno* a long time, returning home, his Father asked him what Wisedome he had learnt. He answered that he would shew him. His Father being angry, and beating him, he bore it humbly. "This (saith he) "I have learnt, To bear with the anger of a "Father.

CHAP. XXXIV.

Of persons richly clad.

Diogenes coming to *Olympia*, and seeing at the Solemnity some young men, *Rhodians*, richly attired, laughing said, "This is "Pride. Then meeting with some *Lacedemonians* clad in Coats course and sordid, "This (said he) is another Pride.

CHAP. XXXV.

Of Antisthenes *taking pride in a torn Cloak.*

Socrates seeing that *Antisthenes* alwaies exposed to view the torn part of his Cloak, "Will

"Will you not (saith he) lay aside Ostenta-
"tion amongst us?

CHAP. XXXVI.
Of Antigonus *and a Luteniſt.*

A Luteniſt ſhewed his skill before *Antigonus*, who often ſaying to him, "Scrue "the Treble; and again, "Scrue up the "Tenor: The Luteniſt angry ſaid, "The "Gods divert ſuch a miſchief from you, O "King, as for you to be more skilful herein "then I am.

CHAP. XXXVII.
How Anaxarchus *derided* Alexander, *who would be eſteemed a God.*

Anaxarchus, ſurnamed *Eudæmonicus*, laughed at *Alexander* for making himſelf a God. *Alexander* on a time falling ſick, the Phyſician preſcribed a Broth for him. *Anaxarchus* laughing, ſaid, "The hopes "of our God are in a Porrenger of Broth.

CHAP. XXXVIII.
Of Alexander, *and the Harp of* Paris.

Alexander went to *Troy*, and making there

there a curious Scrutiny, one of the *Trojans* came to him, and ſhewed him the Harp of *Paris*. He ſaid, "I had much rather ſee "that of *Achilles* then this of *Paris*. For he deſired to ſee that which belonged to the excellent Souldier, and to which he ſung the praiſes of great perſons. But to that of *Paris*, what were ſung but adulterous Airs to take and entice Women?

CHAP. XXXIX.

Of ridiculous and extravagant affections.

Who can ſay that theſe affections were not ridiculous and extravagant? That of *Xerxes*, when he fell in love with a Plane-tree. Likewiſe a young man at *Athens*, of a good Family, fell deſperately in love with the Statue of good Fortune, which ſtood before the *Prytaneum*. He often would embrace it and kiſs it; at laſt tranſported with mad deſire, he came to the Senate, and deſired that he might purchaſe it at any rate. But not obtaining his ſuit, he Crowned it with many Garlands and Ribbons, offered Sacrifice, put upon it a very rich Garment, and, after he had ſhed innumerable tears, killed himſelf. * * * *

CHAP.

CHAP. XL.
Of the Pilots of the Carthaginian *Ships.*

The *Carthaginians* appointed two Pilots for every Ship, ſaying, that it was not fit a Ship ſhould have two Rudders; and he who did chiefly benefit the Paſſengers, and had command of the Ship, ſhould be deſolate and alone without an aſſiſtant.

CHAP. XLI.
Of Pauſanias *and* Simonides.

Simonides the *Cean* and *Pauſanias* the *Lacedemonian* (they ſay) were at a Feaſt together. *Pauſanias* bade *Simonides* ſpeak ſome wiſe thing. But the *Cean* laughing, ſaid, "Remember you are a Man. At that preſent *Pauſanias* ſlighted this, and valued it not; ſiding then with the *Medes*, & proud of the Hoſpitality which the King ſhewed him; perhaps alſo tranſported with Wine: But when he was in the Temple of *Minerva Chalciæcus*, and ſtruggled with famine, and was ready to die the moſt miſerable of men, he then remembred *Simonides*, and cried out thrice, "O *Cean* Gueſt, thy ſpeech "impor-

"imported much, though I ignorantly un-
"dervalued it.

CHAP. XLII.
Of Artaxerxes *and* Darius.

Artaxerxes having put his eldeſt Son *Darius* to death for conſpiring againſt him; the ſecond, his Father commanding, drew his Scimitar and ſlew himſelf before the Palace.

The End.

ÆLI-

ÆLIAN's Various Hiſtory.

The Tenth Book.

CHAP. I.

Of Pherenice *admitted to behold the* Olympick *Games.*

Pherenice brought her Son to contend at the *Olympick* Games: the Judges forbidding her to behold the Spectacle, ſhe went and argued with them, alledging ſhe had a Father who had been Victor at the *Olympicks*, as alſo three Brothers, and ſhe had now brought a Son to be one of the Contendours. Thus ſhe prevailed with the people, contrary to the Law, which forbids Women the Spectacle, and beheld the *Olympick* Games.

CHAP. II.
Of the Continency of Eubatas.

Lais ſeeing *Eubatas* the *Cyrenæan*, fell deeply in love with him, and made a propoſal of Marriage to him: which he (fearing ſome treachery from her) promiſed to doe; but forbare her company, and lived continently. It was agreed they ſhould be married aſſoon as the Games were over. Aſſoon as he had won, that he might not ſeem to break his contract with her, he cauſed her Picture to be drawn, and carried it along with him to *Cyrene*, ſaying he had taken *Lais*, and not broken the Agreement. For which ſhe that ſhould have married him cauſed a great Statue to be erected for him in *Cyrene*, to requite this Continence.

CHAP. III.
Properties of ſome Creatures.

Young Partridges, aſſoon as their feet are at liberty, can run nimbly. Young Ducks, aſſoon as fledged, ſwim. And the Whelps of Lions, before they are brought forth, ſcratch their Dam with their Claws, eager to come into the light.

CHAP.

CHAP. IV.
Of Alexander's *quickneſs in action.*

Alexander Son of *Philip* marched in his Arms thrice four hundred furlongs, and before he reſted fought the Enemy, and overcame them.

CHAP. V.
Of Tyrants, out of Æſop's *Writing.*

This is a *Phrygian* ſaying, for it is *Æſop*'s the *Phrygian*. The Sow when any one takes her, makes a great cry, and not without cauſe, for ſhe hath no Wooll or the like, and therefore preſently dreams of death, knowing that ſo ſhe may benefit thoſe who make uſe of her. Tyrants are like *Æſop*'s Sow, miſtruſting and fearing every thing, for they know, as Swine, that their life is owing to every one.

CHAP. VI.
Of Little men.

For Leanneſs were derided *Sannyrio* the Comick Poet, and *Melitus* the Tragick Poet, and *Cineſias* who made Songs for

round Dances, and *Philetas* the Poet that wrote Hexameters. *Archeſtratus* the Prophet, being taken by the Enemy, and put in a pair of Scales, was found to weigh but one *obolus*. *Panaretus* alſo was very lean, yet lived free from ſickneſs. They report likewiſe that *Hipponax* the Poet was not onely low of perſon and deformed, but very ſlender. Moreover *Philippides*, againſt whom is extant an Oration of *Hyperides*, was very lean. So that to be of a very ſpare conſtitution, they commonly called to be *Philippified*. Witneſs *Alexis*.

CHAP. VII.

Of ſome Aſtronomers, and of the Great Year.

Oenopides the *Chian*, an Aſtronomer, ſet up a braſs Table at the *Olympicks*, having written thereon the Aſtronomy of fifty nine years, affirming this to be the Great Year.

Meton the *Laconian*, an Aſtronomer, erected Pillars on which he inſcribed the Tropicks of the Sun, and found out as he ſaid the Great Year, which he affirmed to conſiſt of nineteen years.

CHAP.

CHAP. VIII.
Of Benefits.

Ariſtotle the *Cyrenæan* ſaid, that we ought not to receive a Benefit from any; for either you muſt take pains to requite it, or ſeem ungrateful if you requite it not.

CHAP. IX.
That Philoxenus *was a Glutton.*

Philoxenus was Gluttonous, and a ſlave to his Belly. Seeing a Pot boiling in a Cook's Shop, he pleaſed himſelf all the while with the ſmell; at laſt his appetite increaſed, and nature prevailed (O Gods, a beaſtly nature) ſo that not able to forbear any longer, he commanded his Boy to buy the Pot. Who anſwering that the Cook valued it at a great rate; he replies, "It will "be ſo much the ſweeter, the more I pay "for it. Such things ought to be remembred, not that we may imitate, but avoid them.

CHAP. X.
Of the ancient Painters.

When Painting firſt began, and was as it were in its Infancy, they drew Creatures ſo rudely, that the Painters were fain to write upon them, This is an Oxe, That a Horſe, This a Tree.

CHAP. XI.
Of Diogenes *having a pain in his Shoulder.*

Diogenes had a pain in his Shoulder by ſome hurt, as I conceive, or from ſome other cauſe: and ſeeming to be much troubled, one that was preſent being vexed at him, derided him, ſaying, "Why then do "you not die, *Diogenes*, and free your ſelf "from ills? He anſwered, "It was fit thoſe "perſons who knew what was to be done "and ſaid in life, (of which ſort he profeſſed "himſelf one) ſhould live. Wherefore for "you (ſaith he) who know neither what "is fit to be ſaid or done, it is conveni-"ent to die; but me, who know theſe "things, it behoveth to live.

CHAP.

CHAP. XII.

An Apophthegm of Archytas *concerning Men.*

Archytas ſaid, that as it is hard to find a Fiſh without ſharp bones, ſo is it to find a Man who hath not ſomething of deceit and ſharpneſs.

CHAP. XIII.

That Archilochus *defamed himſelf.*

Critias accuſed *Archilochus* for defaming himſelf: For (ſaith he) if he himſelf had not brought this report of himſelf into *Greece*, we could never have known either that he was ſon of *Enipo* a Woman-ſervant; or that he left *Parus* through want and penury, and came to *Thaſus*; how that after he came thither he bore them enmity; nor that he ſpake ill of friends and foes alike: nor (ſaid he) had we known that he was an Adulterer, if we had not been told it by himſelf; nor that he was luxurious and inſolent; nor (which was the baſeſt of all) that he threw away his Shield. Wherefore he was no good Witneſs of himſelf, leaving ſo bad a Record behind him. This

is laid to his charge, not by me, but by *Critias*.

CHAP. XIV.
Of Idleneſs.

Socrates ſaid that Idleneſs is the Siſter of Liberty, alledging in teſtimony hereof the *Indians* and *Perſians*, people moſt valiant and moſt free, but as to work moſt ſlothful: The *Phrygians* and *Lydians* very laborious, and ſervile.

CHAP. XV.
Of thoſe who were betrothed to the Daughters of Ariſtides *and* Lyſander.

Some of the moſt eminent of the *Grecians* betrothed themſelves to the Daughters of *Ariſtides*, whileſt he was yet living; but they looked not upon the life of *Ariſtides*, nor admired his Juſtice. For if they had been emulators of theſe, they would not afterward have broken their contract. But as ſoon as he was dead, they diſengaged themſelves from the Virgins; becauſe at his death it was known that the Son of *Lyſimachus* was poor, which deterred thoſe miſerable men from ſo worthy (in my opinion) and honourable a Match. The like happe-

happened to *Lyſander*, for when they knew that he was poor, they ſhunned his Alliance.

CHAP. XVI.
Of Antiſthenes *and* Diogenes.

Antiſthenes invited many to learn Philoſophy of him, but none came. At laſt, growing angry, he would admit none at all, and therefore bad *Diogenes* be gone alſo. *Diogenes* continuing to come frequently, he chid and threatned him, and at laſt ſtruck him with his Staff. *Diogenes* would not goe back, but perſiſting ſtill in deſire of hearing him, ſaid, "Strike if you will, here is "my head, you cannot find a Staff hard e-"nough to drive me from you, until you "have inſtructed me. *Antiſthenes* overcome with his perſeverance, admitted him, and made him his intimate Friend.

CHAP. XVII.
Of thoſe who grew rich by publick Imployments.

Critias ſaith that *Themiſtocles* Son of *Neocles*, before he had a publick Command, was Heir to no more then three Talents: But having had a charge in the Commonwealth,

monwealth, and happening afterwards to be baniſhed, his eſtate being expoſed to publick ſale, was valued at more then a hundred Talents. Likewiſe *Cleon*, before he came to be engaged in publick Affairs, had not means enough for a free perſon; but afterwards left an eſtate of fifty Talents.

CHAP. XVIII.

Of Syracuſian Daphnis, *and of Bucolick Verſes.*

Some ſay that *Daphnis* the Neatherd was *Mercurie*'s Friend, others, his Son; and that he had this name from an accident: For he was born of a *Nymph*, and as ſoon as born expoſed under a Laurel-tree. The Cows which he kept (they ſay) were Siſters to thoſe of the Sun, mentioned by *Homer* in the *Odyſſees*. Whileſt *Daphnis* kept Cows in *Sicily*, being very beautiful, a Nymph fell in love with him, whom he enjoyed, being in his blooming years, at which time (as *Homer* ſaith) the gracefulneſs of Youth appeareth moſt attractive. They agreed that he ſhould not enjoy any other; but if he tranſgreſſed, ſhe threatned him, that it was decreed by fate he ſhould loſe his Sight. Hereupon they plighted troth

troth mutually. Afterwards the King's Daughter falling in love with him, he being drunk violated the agreement, and lay with her. This was the first occasion of Bucolick Verses, the subject whereof was to bewail the misfortune of *Daphnis*, and the loss of his eyes. *Stesichorus* the *Himeræan* first used this kind of Verse.

CHAP. XIX.
Of Eurydamus.

Eurydamus the *Cyrenæan* gained the Victory at the *Cæstus*: His teeth being beaten out by his Antagonist, he swallowed them down, that his adversary might not perceive it.

CHAP. XX.
Of Agesilaus.

The *Persian* Emperour sent word to *Agesilaus*, that he would be his friend. *Agesilaus* returned answer, That he could not be a friend particularly to *Agesilaus*: but if he were friend to all the *Lacedemonians*, he must consequently be his also, for he had a share in each of them.

CHAP.

CHAP. XXI.
Of Plato.

Perictione carried *Plato* in her arms. *Ariſto* ſacrificing in *Hymettus* to the Muſes or the Nymphs, whileſt they were performing the divine Rites, ſhe laid *Plato* down among certain thick and ſhady Myrtle-trees that grew near to the place. A ſwarm of *Hymettian* Bees lighted about his mouth as he ſlept, thereby ſignifying the future ſweetneſs of *Plato*'s Tongue.

CHAP. XXII.
Of Dioxippus.

Dioxippus in the preſence of *Alexander* and the *Macedonians*, laying hold of a Club, challenged *Corrhagus* a *Macedonian* armed to ſingle combat; and having broken his Spear cloſed with the man in armour, and caſting him down, ſet his foot upon his neck, and drawing forth the ſword that was girt to him, ſlew the armed man. *Alexander* hated him for this. He perceiving that *Alexander* hated him, died of grief.

The End.

ÆLIAN's Various Hiſtory.

The Eleventh Book.

CHAP. I.

Of Oricadmus, *and the Art of Wraſtling.*

ORicadmus gave rules for Wraſtling, and invented that manner of Wraſtling which is called *Sicilian*.

CHAP. II.

Of the Verſes of Orœbantius, Dares *and* Meliſander.

The Poems of *Orœbantius* the *Træzenian* were before *Homer*, as the *Træzenian* relations affirm. They ſay alſo that *Dares* the *Phrygian*, whoſe *Phrygian* Iliad I know to be yet extant, was before *Homer*. *Meliſander*

ſander the *Mileſian* writ the Battel betwixt the *Lapithæ* and the *Centaurs*.

CHAP. III.
Of Icchus, *and Wraſtling.*

Icchus the *Tarentine* uſed Wraſtling, and in the time of his exerciſe continued moſt temperate, uſing ſpare diet, and living continently all his time.

CHAP. IV.
Of the Baldneſs of Agathocles.

They ſay that *Agathocles* Tyrant of *Sicily* was Bald-headed even to deriſion; his hair by degrees falling off, he aſhamed made a Myrtle Garland to cover his head and hide the Baldneſs. The *Syracuſians* were not ignorant of his want of Hair, but they took no notice of it, by reaſon of his fierce ſpirit and Tyrannical demeanour.

CHAP. V.
Of ſome perſons unjuſtly condemned for Sacrilege.

Some perſons ſacrificed at *Delphi*; the *Delphians* conſpiring againſt them, privately

ly put conſecrated Monies into the Baskets wherein was their Frankincenſe and Cakes for Sacrifice. Hereupon apprehending them as Sacrilegious perſons, they led them to the top of the Rock, and, according to the *Delphian* Law, threw them down.

CHAP. VI.
Of an Adulterer.

It happened that an Adulterer was taken in *Theſpiæ*, and as he was led fettered through the Market-place, his friends reſcued him. This occaſioned an Inſurrection, wherein many men were ſlain.

CHAP. VII.
Of Lyſander *and* Alcibiades.

Eteocles the *Lacedemonian* ſaid that *Sparta* could not ſuffer two *Lyſanders*: And *Archeſtratus* the *Athenian* ſaid that *Athens* could not ſuffer two *Alcibiades*. So intolerable were they both in their Countries.

CHAP.

CHAP. VIII.
Of the death of Hipparchus.

Hipparchus was murthered by *Harmodius* and *Ariſtogiton*, becauſe he would not ſuffer the Siſter of *Harmodius* to carry the Basket to the Goddeſs, according to the cuſtome of the Country, in the *Panathenian* Solemnity, ſhe perhaps deſerving it.

CHAP. IX.
Of certain excellent perſons, Indigent, yet would not accept Gifts.

The moſt excellent perſons among the *Greeks* lived in extreme Penury all their lives. Let ſome then ſtill praiſe Riches above the beſt *Grecians*, to whom Penury was allotted as long as they lived. Of thoſe was *Ariſtides* Son of *Lyſimachus*, a man of excellent conduct in War, who alſo impoſed tribute on the *Grecians*: Yet this ſo great a perſon did not leave enough to buy him Funeral ornaments.

Phocion alſo was very poor, who when *Alexander* ſent him a hundred Talents, asked, "For what reaſon doth he give me "this? They anſwering, Becauſe he conceives

"ceives you to be the onely Juſt and Good "perſon amongſt the *Athenians*; he repli-ed, "Then let him ſuffer me to be ſuch.

Epaminondas alſo Son of *Polymnis* was poor. When *Jaſon* ſent him five hundred Crowns, "You begin (ſaith he) to doe me "wrong. He borrowed of a Citizen five hundred Drachms for the Charges of his Journey to *Peloponneſus*; but hearing that his Squire had got money of a Priſoner, "Give me, ſaith he, the Shield back, and "purchaſe for your ſelf a Cook's Shop to "live in: For now you are grown rich, you "will no longer fight.

Pelopidas being reproved by his friends for neglecting Riches, a thing neceſſary to life; "Yes, by *Jove*, ſaith he, neceſſary "for that *Nicomedes* indeed; pointing to one lame and maimed.

Scipio lived fifty four years, and neither bought nor ſold any thing, with ſo little was he contented. One ſhewing him a Shield richly adorned, he ſaid, "But it be-"hoves a *Roman* to place his hope on his "right hand, not on his left.

Ephialtes Son of *Sophonides* was exceeding poor: his friends offering to give him ten Talents, he would not accept them, ſaying, "Theſe will either make me, through

"respect of you, to doe something unjust-
"ly in favour; or if I shew no particular
"favour or respect to you, I shall seem un-
"grateful.

CHAP. X.
Of Zoilus.

Zoilus the *Amphipolitan*, who wrote a-gainst *Homer*, *Plato* and others, was Di-sciple of *Polycrates*. This *Polycrates* wrote an Accusation against *Socrates*. *Zoilus* was called the Rhetorical Dog; his Character this, He wore a long Beard, he shaved his Head close, his Gown reached not to his knees, his whole employment was to speak ill and sow dissension; this unhappy man was wholly given to Detraction. A learned person asked him why he spoke ill of all? he answered, "Because I would doe them "hurt, but cannot.

CHAP. XI.
Of Dionysius *the* Sicilian.

Dionysius the *Sicilian* practised Physick, and did Cures himself, Lancing, Cauterizing, and the like.

CHAP

CHAP. XII.

Of a Marchpane ſent by Alcibiades *to* Socrates.

Alcibiades ſent to *Socrates* a large Marchpane fairly wrought. *Xanthippe* angry hereat, after her manner, threw it out of the Baſket, and trod upon it; whereat *Socrates* laughing ſaid, "And you then will have no "ſhare in it your ſelf.

If any one think that in relating theſe things I ſpeak Trifles, he knows not that even in ſuch a wiſe man is proved, deſpiſing thoſe things which the Vulgar eſteem as the ornament of a Table, and crown of a Feaſt.

CHAP. XIII.

Of one in Sicily *very ſharp-ſighted.*

They ſay there was a *Sicilian* of ſo ſharp Sight, that extending his view from *Lilybæus* to *Carthage* he erred not: They ſay he could tell the number of the Ships riding at *Carthage* without miſſing.

The End.

ÆLIAN's Various Hiſtory.

The Twelfth Book.

CHAP. I.
Of Aſpaſia.

Aſpaſia a *Phocian*, Daughter o *Hermotimus*, was brought up a Orphan, her Mother dying i the pains of Child-birth. Sh was bred up in poverty, but modeſtly an vertuouſly. She had many times a Drea which foretold her that ſhe ſhould be mar ried to an excellent perſon. Whileſt ſh was yet young, ſhe chanced to have a ſwel ling under her chin, loathſome to ſigh whereat both the Father and the Maid we much afflicted. Her Father brought her t a Phyſician: he offered to undertake th Cure for three Staters; the other ſaid he ha

n

not the Money. The Physician replied, he had then no Physick for him. Hereupon *Aspasia* departed weeping; and holding a Looking-glass on her knee, beheld her face in it, which much increased her grief. Going to rest without Supping, by the reason of the trouble she was in, she had an opportune Dream; a Dove seemed to appear to her as she slept, which being changed to a Woman, said, "Be of good courage, and "bid a long farewel to Physicians and their "Medicines: Take of the dried Rose of *Ve*-"*nus* Garlands, which being pounded ap-"ply to the swelling. After the Maid had understood and made trial of this, the tumor was wholly asswaged; and *Aspasia* recovering her beauty by means of the most beautiful Goddess, did once again appear the fairest amongst her Virgin-companions, enriched with Graces far above any of the rest. Of hair yellow, locks a little curling, she had great eyes, somewhat hawk-nosed, ears short, skin delicate, complexion like Roses; whence the *Phocians*, whilest she was yet a child, called her *Milto*. Her lips were red, teeth whiter then snow, small insteps, such as of those Women whom *Homer* calls καλλιοφθύρους. Her voice sweet and smooth, that whosoever heard her might justly say he

heard the voice of a *Siren*. She was averſe from Womaniſh curioſity in dreſſing: Such things are to be ſupplied by wealth. She being poor, and bred up under a poor Father, uſed nothing ſuperfluous or extravagant to advantage her Beauty. On a time *Aſpaſia* came to *Cyrus*, Son of *Darius* and *Paryſatis*, Brother of *Artaxerxes*, not willingly nor with the conſent of her Father, but by compulſion, as it often happens upon the taking of Cities, or the violence of Tyrants and their Officers. One of the Officers of *Cyrus* brought her with other Virgins to *Cyrus*, who immediately preferred her before all his Concubines, for ſimplicity of behaviour, and modeſty; whereto alſo contributed her beauty without artifice, and her extraordinary diſcretion, which was ſuch, that *Cyrus* many times asked her advice in affairs, which he never repented to have followed. When *Aſpaſia* came firſt to *Cyrus*, it happened that he was newly riſen from Supper, and was going to drink after the *Perſian* manner: for after they have done eating, they betake themſelves to Wine, and fall to their cups freely, encountring Drink as an Adverſary. Whileſt they were in the midſt of their drinking, four *Grecian* Virgins were brought to *Cyrus* amongſt

amongſt whom was *Aſpaſia* the *Phocian*. They were finely attired; three of them had their heads neatly dreſt by their own Women which came along with them, and had painted their faces. They had been alſo inſtructed by their Governeſſes how to behave themſelves towards *Cyrus*, to gain his favour; not to turn away when he came to them, not to be coy when he touched them, to permit him to kiſs them, and many other amatory inſtructions practiſed by Women who expoſed their beauty to ſale. Each contended to outvie the other in handſomeneſs. Onely *Aſpaſia* would not endure to be clothed with a rich Robe, nor to put on a various-coloured Veſt, nor to be waſhed; but calling upon the *Grecian* and *Eleutherian* Gods, ſhe cried out upon her Father's name, execrating herſelf to her Father. She thought the Robe which ſhe ſhould put on was a manifeſt ſign of bondage. At laſt being compelled with blows ſhe put it on, and was neceſſitated to behave herſelf with greater liberty then beſeemed a Virgin. When they came to *Cyrus*, the reſt ſmiled, and expreſſed chearfulneſs in their looks. But *Aſpaſia* looking on the ground, her eyes full of tears, did every way expreſs an extraordinary baſhfulneſs. When

he commanded them to ſit down by him, the reſt inſtantly obeyed; but the *Phocian* refuſed, until the Officer cauſed her to ſit down by force. When *Cyrus* looked upon or touched their eyes, cheeks and fingers, the reſt freely permitted him; but ſhe would not ſuffer it: For if *Cyrus* did but offer to touch her, ſhe cried out, ſaying, he ſhould not goe unpuniſhed for ſuch actions. *Cyrus* was herewith extremely pleaſed; and when upon his offering to touch her breaſt, ſhe roſe up, and would have run away, *Cyrus* much taken with her native ingenuity, which was not like the *Perſians*, turning to him that bought them, "This Maid onely, "ſaith he, of thoſe which you have brought "me is free and pure; the reſt are adulterate "in face, but much more in behaviour. Hereupon *Cyrus* loved her above all the Women he ever had. Afterwards there grew a mutual love between them, and their friendſhip proceeded to ſuch a height that it almoſt arrived at parity, not differing from the concord and modeſty of *Grecian* Marriage. Hereupon the fame of his affection to *Aſpaſia* was ſpread to *Ionia* and throughout *Greece*; *Peloponneſus* alſo was filled with diſcourſes of the love betwixt *Cyrus* and her. The report went even to the great King

King [of *Perſia*,] for it was conceived that *Cyrus*, after his acquaintance with her, kept company with no other Woman. From theſe things *Aſpaſia* recollected the remembrance of her old Apparition, and of the Dove, and her words, and what the Goddeſs foretold her. Hence ſhe conceived that ſhe was from the very beginning particularly regarded by her. She therefore offered Sacrifice of thanks to *Venus*. And firſt cauſed a great Image of Gold to be erected to her, which ſhe called the Image of *Venus*, and by it placed the picture of a Dove beſet with Jewels, and every day implored the favour of the Goddeſs with Sacrifice and Prayer. She ſent to *Hermotimus* her Father many rich Preſents, and made him wealthy. She lived continently all her life, as both the *Grecian* and *Perſian* Women affirm. On a time a Neck-lace was ſent as a Preſent to *Cyrus* from *Scopas* the younger, which had been ſent to *Scopas* out of *Sicily*. The Neck-lace was of extraordinary workmanſhip, and variety. All therefore to whom *Cyrus* ſhewed it admiring it, he was much taken with the Jewel, and went immediately to *Aſpaſia*, it being about noon. Finding her aſleep, he lay down gently by her, watching quietly whileſt ſhe ſlept. As ſoon

ſoon as ſhe awaked, and ſaw *Cyrus*, ſhe imbraced him after her uſual manner. He taking the Neck-lace out of a Boxe, ſaid, "This is worthy either the Daughter or the "Mother of a King. To which ſhe aſſenting; "I will give it you, ſaid he, for your "own uſe, let me ſee your neck adorned "with it. But ſhe received not the Gift, prudently and diſcreetly anſwering, "How "will *Paryſatis* your Mother take it, this "being a Gift fit for her that bare you? "Send it to her, *Cyrus*, I will ſhew you a "Neck handſome enough without it. *Aſpaſia* from the greatneſs of her minde acted contrary to other Royal Queens, who are exceſſively deſirous of rich Ornaments. *Cyrus* being pleaſed with this anſwer, kiſſed *Aſpaſia*. All theſe actions and ſpeeches *Cyrus* writ in a Letter which he ſent together with the Chain to his Mother; and *Paryſatis* receiving the Preſent was no leſs delighted with the News then with the Gold, for which ſhe requited *Aſpaſia* with great and Royal Gifts; for this pleaſed her above all things, that though *Aſpaſia* were chiefly affected by her Son, yet in the love of *Cyrus* ſhe deſired to be placed beneath his Mother. *Aſpaſia* praiſed the Gifts, but ſaid ſhe had no need of them; (for there was much

much money ſent with the Preſents) but ſent them to *Cyrus*, ſaying, "To you who "maintain many men this may be uſeful: "For me it is enough that you love me "and are my ornament. With theſe things, as it ſeemeth, ſhe much aſtoniſhed *Cyrus*. And indeed the Woman was without diſpute admirable for her perſonal beauty, but much more for the nobleneſs of her mind. When *Cyrus* was ſlain in the fight againſt his Brother, and his Army taken Priſoners, with the reſt of the prey ſhe was taken; not falling accidentally into the Enemies hands, but ſought for with much diligence by King *Artaxerxes*, for he had heard her fame and vertue. When they brought her bound, he was angry, and caſt thoſe that did it into Priſon. He commanded that a rich Robe ſhould be given her: which ſhe hearing, intreated with tears and lamentation that ſhe might not put on the Garment the King appointed, for ſhe mourned exceedingly for *Cyrus*. But when ſhe had put it on, ſhe appeared the faireſt of all Women, and *Artaxerxes* was immediately ſurpriſed and inflamed with love of her. He valued her beyond all the reſt of his Women, reſpecting her infinitely. He endeavoured to ingratiate himſelf into her favour, hoping

hoping to make her forget *Cyrus*, and to love him no leſs then ſhe had done his Brother; but it was long before he could compaſs it. For the affection of *Aſpaſia* to *Cyrus* had taken ſo deep impreſſion, that it could not eaſily be rooted out. Long after this, *Teridates* the Eunuch died, who was the moſt beautiful youth in *Aſia*. He had full ſurpaſſed his childhood, and was reckoned among the youths. The King was ſaid to have loved him exceedingly: he was infinitely grieved and troubled at his death, and there was an univerſal mourning throughout *Aſia*, every one endeavouring to gratify the King herein; and none durſt venture to come to him and comfort him, for they thought his paſſion would not admit any conſolation. Three daies being paſt, *Aſpaſia* taking a mourning Robe as the King was going to the Bath, ſtood weeping, her eyes caſt on the ground. He ſeeing her, wondred, and demanded the reaſon of her coming. She ſaid, "I come, O King, to "comfort your grief and affliction, if you ſo "pleaſe; otherwiſe I ſhall goe back. The *Perſian* pleaſed with this care, commanded that ſhe ſhould retire to her Chamber, and wait his coming. As ſoon as he returned, he put the Veſt of the Eunuch upon *Aſpaſia*,

ſia, which did in a manner fit her: And by this means her beauty appeared with greater ſplendour to the King's eye, who much affected the youth. And being once pleaſed herewith, he deſired her to come alwaies to him in that dreſs, until the height of his grief were allayed: which to pleaſe him ſhe did. Thus more then all his other Women, or his own Son and Kindred, ſhe comforted *Artaxerxes*, and relieved his ſorrow; the King being pleaſed with her care, and prudently admitting her conſolation.

CHAP. II.
Of the Muſes.

No Statuary or Painter did ever repreſent the Daughters of *Jupiter* armed. This ſignifies that the life which is devoted to the *Muſes* ought to be peaceable and meek.

CHAP. III.
Of Epaminondas, *and* Daiphantus, *and* Iolaidas.

Epaminondas having received a mortal wound at *Mantinea*, and being brought (yet alive) to the Tents, called for *Daiphantus*, that he might declare him General. When they

they told him that he was ſlain, he called to *Iolaidas*. When they ſaid that he alſo was dead, he counſelled them to make peace and friendſhip with their Enemies, becauſe the *Thebans* had no longer any General.

CHAP. IV.
Of Seſoſtris.

The *Ægyptians* ſay that *Seſoſtris* received learning and counſel from *Mercury*.

CHAP. V.
Of Lais.

Lais the Curtezan was called (as *Ariſtophanes* the *Byzantine* reports) *Axine*, [ ] which ſurname impleads the Cruelty of her diſpoſition.

CHAP. VI.
Of the Parents of Marius *and* Cato.

They deſerve to be laughed at who are proud of their Anceſtors, ſince among the *Romans* we know not the Father of *Marius*, yet admire him for his parts. To know the Father of *Cato* the elder would require much ſcrutiny.

CHAP.

CHAP. VII.
Of Alexander *and* Hephæstion.

Alexander Crowned the Tomb of *Achilles*, and *Hephæstion* that of *Patroclus*; signifying that he was as dear to *Alexander* as *Patroclus* to *Achilles*.

CHAP. VIII.
Of the Treachery of Cleomenes *to* Archonides.

Cleomenes the *Lacedemonian* taking to him *Archonides* one of his friends, made him partaker of his design; whereupon he swore to him that if he accomplished it he would doe all things by his head. Being possessed of the Government, he killed his Friend, and cutting off his Head put it into a Vessel of Honey. And whensoever he went to doe any thing, he stooped down to the Vessel, and said what he intended to doe; affirming that he had not broken his promise, nor was forsworn, for he advised with the Head of *Archonides*.

CHAP.

CHAP. IX.

How Timesias *forsook his Country voluntarily.*

Timesias the *Clazomenian* governed the *Clazomenians* uprightly; for he was a good man: but Envy, which useth to oppugn such persons, assaulted him also. At first he little valued the Envy of the common people, but at last forsook his Countrey upon this occasion. On a time he passed by the School just as the Boyes were dismissed of their Master to play. Two boyes fell out about a Line. One of them swore, "So may I "break the head of *Timesias*. Hearing this, and imagining that he was much envied and hated of the Citizens, and that if the boyes hated him, the men did much more, he voluntarily forsook his Country.

CHAP. X.

That the Æginetæ *first coyned Money.*

The *Æginetæ* were once most powerful amongst the *Greeks*, having a great advantage and opportunity; for they had a great command at Sea, and were very powerful. They also behaved themselves valiantly in the

the *Persian* Warre, whereby they gained the chief prize of valour. Moreover, they first stamped Money, and from them it was called *Æginean* Money.

CHAP. XI.

Of the Pallantian *Hill, and of the Temple and Altar dedicated to* Feaver.

The *Romans* erected a Temple and Altar to *Feaver* under the *Pallantian* Hill.

CHAP. XII.

Of an Adulterer apprehended in Crete.

An Adulterer being apprehended at *Gortyne* in *Crete*, was brought to Trial, and being convicted, was crowned with Wooll. This kind of crowning argued that he was unmanly, effeminate, studious to please Women. He was by the general vote fined fifty Staters, degraded from honour, and made incapable of publick Office.

CHAP. XIII.

How Gnathæna *the Curtizan silenced a great Talker.*

A Lover came from *Hellespont* to *Gna-*

thæna the *Athenian* Curtizan, invited by her fame. He talked much in his drink, and was impertinent. *Gnathæna* hereupon interposing, said, "Did not you affirm you "came from *Hellespont?* He assenting; "And how then, saith she, happens it that "you know not the chief City there? He asking which that was, she answered, *Sigeum*. By which name she ingeniously silenced him.

CHAP. XIV.

Of persons excellent in Beauty.

They say that the most amiable and beautiful amongst the *Greeks* was *Alcibiades*, amongst the *Romans*, *Scipio*. It is reported also that *Demetrius Poliorcetes* contended in Beauty. They affirm likewise that *Alexander* Son of *Philip* was of a neglectful handsomness: For his Hair curled naturally, and was yellow; yet they say there was something stern in his countenance. *Homer* speaking of handsome persons, compares them to Trees,

——*he shoots up like a Plant.*

CHAP.

CHAP. XV.

Of certain excellent persons who delighted to play with Children.

They say that *Hercules* alleviated the trouble of his Labours by play. The Son of *Jupiter* and *Alcmena* sported much with Children; which *Euripides* hints to us, making the God say,

I play to intermit my Toils:

this he speaks holding a Child. And *Socrates* was on a time surprised by *Alcibiades*, playing with *Lamprocles*, as yet a Child.

Agesilaus bestriding a Reed, rid with his Son a Child, and to one that laughed at him, said, "At this time hold your peace; when "you shall be a Father your self, then you "may give counsel to Fathers. Moreover *Archytas* the *Tarentine*, a great States-man and Philosopher, having many servants, took great delight in their Children, and played with them, chiefly delighting to sport with them at Feasts.

CHAP. XVI.

Persons whom Alexander *hated for their Vertue.*

Alexander hated *Perdiccas* because he was Martial; *Lysimachus*, because he was excellent in commanding an Army; *Selencus*, because he was Valiant. The Liberality of *Antigonus* displeased him, the Conduct of *Attalus*, the Fortune of *Ptolemee*.

CHAP. XVII.

Of Demetrius *going to the House of a Curtizan.*

Demetrius, Lord over so many Nations, went to the House of *Lamia* a Curtizan in his Armour, and wearing his Diadem. To have sent for her home had been very dishonourable, [much more was it that] he went amorously to her. I preferre *Theodorus* the Player on the Flute before *Demetrius*; for *Lamia* invited *Theodorus*, but he contemned her invitation.

CHAP.

CHAP. XVIII.
That Phaon *was beautiful.*

Phaon, being the moſt beautiful of all men, was by *Venus* hid among Lettices. Another ſaies he was a Ferry-man, and exerciſed that employment. On a time *Venus* came to him, deſiring to paſs over: he received her courteouſly, not knowing who ſhe was, and with much care conveyed her whither ſhe deſired; for which the Goddeſs gave him an Alabaſter Box of Ointment, which *Phaon* uſing, became the moſt beautiful of men, and the Wives of the *Mitylenæans* fell in love with him. At laſt being taken in Adultery he was killed.

CHAP. XIX.
Of Sappho.

Sappho the Poetreſs, Daughter of *Scamandronymus*, is (by *Plato* Son of *Ariſto*) reckoned among the Sages. I am informed that there was another *Sappho* in *Lesbus*, a Curtizan, not a Poetreſs.

CHAP. XX.
Of the Nightingale and Swallow.

Heſiod ſaith that the Nightingale above all Birds cares not for ſleep, but wakes continually; and that the Swallow wakes not alwaies, but half the night onely. This puniſhment they ſuffer for the horrid action committed in *Thrace* at the abominable Supper.

CHAP. XXI.
Of the Lacedemonian *Women.*

The *Lacedemonian* Matrons, as many as heard that their Sons were ſlain in fight, went themſelves to look upon the wounds they had received before and behind: and if of the wounds they had received the greater number were before, triumphing and looking proudly, they attended their Sons to the Sepulchres of their Parents; but if they received wounds otherwiſe, they were aſhamed and lamented, and haſtened away as privately as they could, leaving the dead to be buried in the common Sepulchre, or cauſed them to be brought away ſecretly and buried at home.

CHAP.

CHAP. XXII.

Of the Strength of Titormus *and* Milo, *and of a certain Proverb.*

They ſay that *Milo* the *Crotonian*, proud of his Strength, happened to meet *Titormus* a Neatherd; and ſeeing that *Titormus* was of an extraordinary bigneſs, would make a trial of ſtrength with him. *Titormus* pleaded that he was not very ſtrong; but going down to *Euenus*, and putting off his Garment, he laid hold of an extraordinary great ſtone, and firſt drew it to him, then thruſt it from him; this he did two or three times: After which he lifted it up to his knees; and laſtly, lifting it up upon his ſhoulders, carried it eight paces, and then threw it down. But *Milo* the *Crotonian* could hardly ſtirre the ſtone. The ſecond trial of *Titormus* was this; He went to his Herd, and ſtanding in the midſt of them, took hold of the greateſt Bull amongſt them by the leg, who endevoured to get away, but could not. Another paſſing by, he catch'd him by the leg with the other hand, and held him alſo. *Milo* beholding this, & ſtretching forth his hands to heaven, ſaid, "O *Jupiter*, haſt thou not begotten

"another *Hercules?* Whence they say came this Proverb, "He is another *Her-*"*cules*.

CHAP. XXIII.
Of the Boldneſs of the Celtæ.

I am informed that the *Celtæ* are of all men moſt addicted to engage themſelves in dangers. Such perſons as die gallantly in fight, they make the ſubjects of Songs. They fight crowned, and erect Trophies, triumphing in their actions, and leaving Monuments of their valour, after the *Greek* manner. They eſteem it ſo diſhonourable to flie, that many times they will not goe out of their Houſes when they are falling or burning, though they ſee themſelves ſurrounded with fire. Many alſo oppoſe themſelves to Inundations of the Sea. There are alſo who taking their Arms fall upon the waves, and reſiſt their force with naked Swords, and brandiſhing their Lances, as if able to terrifie or wound them.

CHAP.

CHAP. XXIV.

Of the luxurious Diet and Gluttony of Smindyrides.

They ſay that *Smindyrides* the *Sybarite* was ſo Luxurious in Diet, that when he went to *Sicyon*, as a ſuitor to *Agariſta* Daughter of *Cliſthenes*, he carried with him a thouſand Cooks, and as many Fowlers, and a thouſand Fiſhermen.

CHAP. XXV.

Many who improv'd and benefitted the moſt excellent perſons.

Ulyſſes was improv'd by *Alcinous*, *Achilles* by *Chiron*, *Patroclus* by *Achilles*, *Agamemnon* by *Neſtor*, *Telemachus* by *Menelaus*, and *Hector* by *Polydamas*; the *Trojans*, as far as they followed him, by *Antenor*; the *Pythagorean* Diſciples by *Pythagoras*, the *Democriteans* by *Democritus*. If the *Athenians* had followed *Socrates*, they had been every way happy and skilful in Philoſophy. *Hiero* Son of *Dinomenes* was delighted in *Simonides* the *Cean*, *Polycrates* in *Anacreon*, *Proxenus* in *Xenophon*, *Antigonus* in *Zeno*. And to mention

tion thoſe alſo who concern me no leſs then the *Greeks*, inaſmuch as I am a *Roman*; *Lucullus* profited by *Antiochus* the *Aſcalonite*, *Mecœnas* by *Arius*, *Cicero* by *Apollodorus*, *Auguſtus* by *Athenodorus*. But *Plato*, who far exceeded me in wiſedome, ſaith that *Jupiter* himſelf had a Counſellor; but whom and how, we learn from him.

CHAP. XXVI.

Of ſome perſons addicted to Wine.

Perſons, as 'tis ſaid, moſt addicted to Drink were *Xenagoras* the *Rhodian*, whom they called * *Amphoreus*, and *Heraclides* the Wraſtler, and *Proteas* the Son of *Lanica*, who was brought up with *Alexander* the King; even *Alexander* himſelf is ſaid to have drunk more then any man.

A great Vine-meaſure.

CHAP. XXVII.

That Hercules *was mild towards his Adverſaries.*

They ſay that *Hercules* was extraordinary mild towards his Adverſaries, for he is the firſt we know of who without any mediation freely gave back the bodies of the dead to be buried, the ſlain being at thoſe times negle-

neglected, and left to be a feaſt for Dogs, for, as *Homer* ſaith,

He made them unto Dogs a prey;

and,

A feaſt to Dogs they were.——

CHAP. XXVIII.

Of the Leocorium *at* Athens.

The *Leocorium* ſo call'd at *Athens* was a Temple of the Daughters of *Leos*, *Praxithea*, *Theope*, and *Eubule*. Theſe, as is reported, were put to death for the City of *Athens*, *Leos* delivering them up according to the *Delphian* Oracle, which ſaid, that the City could be no other way preſerved then by putting them to death.

CHAP. XXIX.

What Plato *ſaid of the Exceſs of the* Agrigentines.

Plato Son of *Ariſto*, ſeeing that the *Agrigentines* built magnificently and feaſted highly, ſaid, that the *Agrigentines* build as if they were to live for ever, and feaſt as if they were to live no longer. *Timæus* affirms that the Veſſels in which they put their

their Oil and their Rubbers were of Silver, and that they had Beds all of Ivory.

CHAP. XXX.

Of the Drunkenneſs of the Tarentines, *and the Luxury of the* Cyrenæans.

The *Tarentines* uſed to fall a-drinking as ſoon as they roſe, and to be drunk by that time the people met in the *Forum*. The *Cyrenæans* arrived at ſo great a height of Luxury, that when they invited *Plato* to be their Law-giver, he would not vouchſafe it, as they ſay, by reaſon of their habitual diſſoluteneſs. *Eupolis* alſo mentioneth in his Comedy entituled *Maricas*, that the meaneſt of them had Seals of the value of ten *Minæ*. Their Rings alſo were graven to admiration.

CHAP. XXXI.

Of ſeveral kinds of Greek *Wines.*

I will reckon to you the names of *Greek* Wines much eſteemed by the Ancients. One ſort they call'd *Pramnian*, which was ſacred to *Ceres*; another *Chian*, from the Iſland; another *Thaſian* and *Lesbian*: beſides theſe, there was one ſort called *Glycys*, *Sweet*,

Sweet, the Name agreeing with the Taſt; another *Cretan*, and at *Syracuſe* a ſort named *Polian*, from a King of the Country. They drunk alſo *Coan* Wine, and ſo called it, as alſo *Rhodian*, from the place.

Are not theſe Demonſtrations of the *Greek* Luxury? They mix'd Perfumes with their Wine, and ſo drank it by a forced Compoſition, which Wine was called *Myrrhinites*. *Philippides* the Comick Poet mentions it.

CHAP. XXXII.

Of the Veſts and Shoes of Pythagoras, Empedocles, Hippias, *and* Gorgias.

Pythagoras the *Samian* wore a white Veſt, and a golden Crown and Drawers. *Empedocles* the *Agrigentine* uſed a Sea-green Veſt, and Shoes of Braſs. *Hippias* and *Gorgias*, as is reported, went abroad in Purple Veſts.

CHAP. XXXIII.

That the Romans *would not allow the Treachery of* Pyrrhus *his Phyſician.*

They ſay that *Nicias*, Phyſician to *Pyrrhus*, writ privately to the *Roman* Senate, and

and demanded a ſumme of Money for which he would undertake to poiſon *Pyrrhus*; but they accepted not his offer (for the *Romans* know how to overcome by Valour, not by Art and Treachery to circumvent their Enemies,) but diſcovered the Deſign of *Nicias* to *Pyrrhus*.

CHAP. XXXIV.

Of the Loves of Pauſanias, *and of* Apelles.

Many Affections among the Ancients are remembred, theſe not the leaſt. *Pauſanias* loved his Wife extraordinarily; *Apelles* the Concubine of *Alexander*, by name *Pancaſte*, by Country a *Lariſſæan*. She is ſaid to be the firſt whom *Alexander* ever enjoyed.

CHAP. XXXV.

Of the Perianders, Miltiades, Sibylls, *and the* Bacides.

There were two *Perianders*, the one a Philoſopher, the other a Tyrant: Three *Miltiades*; one who built *Cherſoneſus*, another the Son of *Cypſellus*, the third a Son of *Cimon*: Four *Sibylls*; the *Erythræan*, the *Samian*, the *Ægyptian*, and the *Sardian*:

dian. Others adde ſix more, making them in all ten; among which they reckon the *Cumæan* and the *Jewiſh*. There were three *Bacides*; one of *Hellas*, another of *Athens*, the third of *Arcadia*.

CHAP. XXXVI.

Of the number of the Children of Niobe.

The Ancients ſeem not to agree with one another concerning the number of the Children of *Niobe*. *Homer* ſaith there were ſix Sons and as many Daughters; *Laſus* twice ſeven; *Heſiod* nineteen, if thoſe Verſes are *Heſiod*'s, and not rather, as many others, falſly aſcribed to him. *Aleman* reckons them ten, *Mimnermus* twenty, and *Pindar* as many.

CHAP. XXXVII.

Of the want of Victual to which Alexander *was reduced; and that ſome Towns were taken by Smoke.*

Alexander in purſuit of *Beſſus* was reduced to extreme want of Victual, inſomuch that they were forc'd to feed on their Camels, and other Beaſts of Carriage; and, being deſtitute of Wood, did eat the fleſh raw.

raw. But much *Silphium* growing there, it did much avail them towards the digesting their Diet.

In *Bactriana* the Souldiers took several Towns, conjecturing by the Smoke that they were inhabited, taking away the Snow from their doors.

CHAP. XXXVIII.

Of the Horses, and some Customes of the Sacæ.

The Horses of the *Sacæ* have this quality, that if one of them casts his Rider, he stands still till he gets up again. If any of them intends to marry a Virgin, he fights with her; and if she gets the better, she carries him away Captive, and commands and has dominion over him. They fight for victory, not to death. The *Sacæ*, when they mourn, hide themselves in caves and shady places.

CHAP. XXXIX.

Of the Boldness of Perdiccas, *and of the Lioness.*

Perdiccas the *Macedonian*, who fought under *Alexander*, was so bold, that on a time he went alone into a Cave where a Lioness

Lioneſs had whelped, and ſeiſed not on the Lioneſs, but brought away her Whelps: for which action he deſerved to be much admired. The Lioneſs is believed to be the moſt ſtrong and moſt couragious of all Creatures, not onely by *Grecians*, but by the *Barbarians* alſo. They ſay that *Semiramis* the *Aſſyrian* [Queen] was very proud, not if ſhe took a Lion, or kill'd a Leopard, or the like Beaſts, but if ſhe overcame a Lioneſs.

CHAP. XL.

Of the Proviſions which followed Xerxes.

Amongſt the Proviſions full of magnificence and oſtentation which were carried after *Xerxes*, was ſome water of the River *Choaſpes*. When they wanted drink in a deſart place, and had nothing to allay their thirſt, Proclamation was made in the Army, that if any one had ſome Water of *Choaſpes*, he ſhould give it to the King to drink. There was found one who had a little, and that putrid. *Xerxes* drank it, and eſteemed the giver as his Benefactor; for he ſhould have died of thirſt if this had not been found.

CHAP. XLI.
Of Protogenes *the Painter.*

Protogenes the Painter, as is ſaid, beſtowed ſeven years in drawing *Ialyſus*, at laſt perfected the Piece: which *Apelles* ſeeing, at firſt ſtood mute, ſtruck with admiration of the wonderful ſight; then looking off from it, ſaid, "Great is the work and "the workman; but the grace is not equal "to the pains beſtowed upon it; which if "this man could have given it, the work "would have reached to Heaven.

CHAP. XLII.
Of certain Men who were ſuckled by Beaſts.

It is ſaid that a Bitch gave ſuck to *Cyrus*, Son of *Mandale*; a Hind to *Telephus*, Son to *Agave* and *Hercules*; a Mare to *Pelias*, Son of *Neptune* and *Tyro*; a Bear to *Paris*, Son of *Alope* and *Priam*; a Goat to *Ægiſthus*, Son of *Thyeſtes* and *Pelopia*.

CHAP.

CHAP. XLIII.

Certain persons who of obscure became very eminent.

I am informed that *Darius* Son of *Hystaspes* was Quiver-bearer to *Cyrus*: The last *Darius*, who was vanquished by *Alexander*, was the Son of a Woman-slave: *Archelaus* King of the *Macedonians* was Son of *Simicha*, a Woman-slave: *Menelaus* Grandfather of *Philip* was registred among the Bastards; his Son *Amyntas* was servant to *Ærope*, and believ'd to be a Slave: *Perseus*, whom *Paulus* the *Roman* conquer'd, was by Country *Argive*, the Son of some obscure person: *Eumenes* is believed to have been Son of a poor man, a Piper at Funerals: *Antigonus*, Son of *Philip*, who had but one eye, whence surnamed *Cyclops*, was Servant to *Polysperchus* and a Robber: *Themistocles*, who overcame the *Barbarians* at Sea, and who alone understood the meaning of the Oracle of the Gods, was Son of a *Thracian* Woman, his Mother was called *Abrotonos*: *Phocion*, surnamed the Good, had for Father a poor Mechanick. They say that *Demetrius Phalereus* was a Houshold-servant belonging to

the Families of *Timotheus* and *Conon*. Though *Hyperbolus*, *Cleophon* and *Demades* were chief men in the Commonwealth of the *Athenians*, yet no man can eaſily ſay who were their Fathers. In *Lacedemonia*, *Callicratidas*, *Gylippus* and *Lyſander* were called *Mothaces*, a name proper to the Servants of rich men, whom they ſent along with their Sons to the places of exerciſe to be educated with them. *Lycurgus*, who inſtituted this, granted, that ſuch of them as continued in the diſcipline of the Young men ſhould be free of the *Lacedemonian* Commonwealth. The Father of *Epaminondas* was an obſcure perſon. *Cleon* Tyrant of the *Sicyonians* was a Pirate.

CHAP. XLIV.

Of thoſe who lived a long time in the Quarries of Sicily.

The Quarries of *Sicily* were near the ſurface of the ground, in length a Furlong, in breadth two Acres; there were in them ſome men who lived ſo long there, as to be Married and have children, and ſome of their children never ſaw the City, ſo that when they went to *Syracuſe*, and beheld Horſes in Chariots, they ran away crying out, be-

ing

ing much affrighted. The faireſt of thoſe Caves did bear the name of *Philoxenus* the Poet, in which they ſay he dwelt when he compoſed his *Cyclops*, the beſt of his Poems, not valuing the puniſhment impoſed upon him by *Dionyſius*, but in that calamity he exerciſed Poetry.

CHAP. XLV.

Of Midas, Plato, *and* Pindar, *their infancy.*

The *Phrygian* Stories ſay thus; Whileſt *Midas* the *Phrygian*, yet an infant, lay aſleep, Ants crept into his mouth, and with much induſtry and pain brought thither ſome Corn. Theſe wrought a Honey-comb in the mouth of *Plato*. Likewiſe *Pindar* being expoſed from his Father's houſe, Bees became his Nurſes, and gave him Honey inſtead of Milk.

CHAP. XLVI.

Of a Sign which portended that Dionyſius *ſhould be King.*

They ſay that *Dionyſius*, Son of *Hermocrates*, croſſing a River on Horſe-back, his Horſe ſtuck in the Mire; he leaped off, and

gained the Bank, going away, and giving his Horse for lost. But the Horse following, and Neighing after him, he went back, and as he was laying hold of his Main to get up, a swarm of Bees setled on his hand. To *Dionysius* consulting what this portended, the * *Galeotæ* answered, that this signified Monarchy.

* *Sicilian* Sooth-sayers.

CHAP. XLVII.
Of Aristomache *Wife of* Dio.

Dionysius banished *Dio* out of *Sicily*, but his Wife *Aristomache* and his Son by her he kept in custody: Afterwards he gave the Woman in Marriage against her will to *Polycrates* one of his Guard, in whom he most confided. He was by birth a *Syracusian*. When *Dio* took *Syracuse*, and *Dionysius* fled to the *Locrians*, *Arete* Sister of *Dio* saluted him; but *Aristomache* followed aloof off through shame being veiled, and not daring to salute him as her Husband, because by constraint she had not kept the Matrimonial contract: but after *Arete* had pleaded for her, and declared the violence used to her by *Dionysius*, *Dio* received his Wife and his Son, and sent them to his own House.

CHAP

CHAP. XLVIII.
Of Homer's *Poems.*

The *Indians* ſing the Verſes of *Homer* tranſlated into their own Language; and not onely they, but the *Perſian* Kings alſo, if we may believe thoſe who relate it.

CHAP. XLIX.
That Phocion *forgave Injuries.*

Phocion, Son of *Phocus*, who had been often General, was condemned to die; and being in Priſon ready to drink Hemlock, when the Executioner gave him the Cup, his Kinſmen asked him if he would ſay any thing to his Son. He anſwered, "I charge "him that he bear no ill will to the *Athe-* "*nians* for this Cup which I now drink. He who does not extol and admire the man, is, in my judgement, of little underſtanding.

CHAP. L.
Of the Lacedemonians *not addicting themſelves to Learning.*

The *Lacedemonians* were ignorant of Learning, they ſtudied onely Exerciſe and

Arms; if at any time they needed the help of Learning, either in Sickneſs or Madneſs, or ſome other publick Calamity, they ſent for Foreiners, as Phyſicians; according to the Oracle of *Apollo*, they ſent for *Terpander*; and *Thales*, and *Tyrtæus*, *Nymphæus* the *Sidoniate*, and *Alcman*, for he was a Player on the Flute. *Thucydides* implies that they were nothing addicted to Learning, in that which he delivers concerning *Braſidas*, for he ſaith that he was *no good Orator, as being a Lacedemonian*; as if he had ſaid, he was wholly illiterate.

CHAP. LI.

Of the Pride of Menecrates, *and how* Philip *derided him.*

Menecrates the Phyſician grew ſo extremely proud, that he called himſelf *Jupiter*. On a time he ſent a Letter to *Philip* King of the *Macedonians* on this manner; "To *Philip*, *Menecrates Jupiter* well to "doe: *Philip* writ back, "*Philip* to *Me*-"*necrates*, Health; I adviſe you to betake "your ſelf to the places about *Anticyra*: hereby implying that the man was mad.

On a time *Philip* made a magnificent Feaſt, and invited him to it, and comman-

ded

ded a Bed to be prepared apart for him alone; and when he was laid down, a Cenſer was brought before him, and they burnt Incenſe to him. The reſt feaſted highly, and the Entertainment was magnificent. *Menecrates* held out a while, and rejoyced in the honour: but ſoon after hunger came upon him, and convinced him that he was a man, and fooliſh. He aroſe and went away, ſaying he was affronted; *Philip* having moſt ingeniouſly diſcovered his folly.

CHAP. LII.

To what kind of perſons Iſocrates *compared* Athens.

Iſocrates the Orator ſaid of *Athens*, that it reſembled Curtezans: All that were taken with their beauty deſired to enjoy them, but none would ſo much undervalue himſelf as to marry them. So *Athens* was pleaſant to travel to, and excelled all the reſt of *Greece*, but not ſecure to live in. He reflected on the many Sycophants there, and the danger from thoſe who affected popularity.

CHAP.

CHAP. LIII.

Of ſeveral occaſions of great Wars.

I am not ignorant that the greateſt Wars have ſprung from very ſlight occaſions. They ſay that the *Perſian* [War] began upon the falling out of *Mæander* the *Samian* with the *Athenians*; The *Peloponneſian* War from a Tablet [or Picture] of the *Megareans*; The War which was called *Sacred*, for the exacting the Mulcts adjudged by the *Amphictyones*; The War at *Charonea* from the diſpute between *Philip* and the *Athenians*, they not willing to accept of the place by way of Gift [but of Reſtitution.]

CHAP. LIV.

How Ariſtotle *endeavoured to appeaſe* Alexander's *Anger.*

Ariſtotle willing to appeaſe *Alexander*'s Anger, and to quiet him being much incenſed, wrote thus to him; "Rage and Anger "is not towards Equals, but towards Superiours; but to you no man is Equal.

Ariſtotle adviſing *Alexander* in ſuch things as were fit to be done, did benefit many

many persons; by this means he re-edified his own City, which had been razed by *Philip*.

CHAP. LV.

Of those who among the Libyans *were slain by Elephants, either in Hunting or in War.*

Those who were slain by Elephants either in Hunting or in War, the *Libyans* bury honourably, and sing certain Hymns. The subject of the Hymns is this; That they were brave persons that durst oppose such a Beast: adding, That an honourable death was a Monument to the buried.

CHAP. LVI.

What Diogenes *said of the* Megareans.

Diogenes the *Sinopean* said many things in the reproof of the ignorance and want of discipline of the *Megareans*, and would rather chuse to be a Ram belonging to a *Megarean*, then his Son. He implied that the *Megareans* had great care of their Flocks, but none of their Children.

CHAP.

CHAP. LVII.

Of the Prodigies which appeared to the Thebans, *when* Alexander *brought his Forces againſt their City.*

When *Alexander* Son of *Philip* brought his Forces againſt *Thebes*, the Gods ſent them many Signs and Prodigies, fore-ſhewing misfortunes greater then ever had happened; (but they, thinking that *Alexander* died in *Illyria*, gave out many reproachful ſpeeches againſt him.) For the Lake in *Oncheſtus* made a dreadful and continual noiſe, like the bellowing of a Bull. The Fountain which floweth by *Iſmenus* and the Walls thereof, named *Dirce*, which ever until that time had run with clear and ſweet Water, was then unexpectedly full of bloud. The *Thebans* believed that the Gods threatned the *Macedonians*. In the Temple of *Ceres*, within the City, a Spider made her Web over the face of the Image, working there as ſhe uſeth to doe. The Image of *Minerva*, ſurnamed *Alalcomeneis*, was burnt of it ſelf, no fire being put to it: and divers other things.

CHAP.

CHAP. LVIII.
Of Dioxippus.

Dioxippus the *Athenian*, an Olympick Victor in Wraſtling, was brought [* *in a Chariot*] into *Athens*, according to the cuſtome of Wraſtlers. The multitude flocked together, and crowded to behold him. Amongſt theſe a Woman of extraordinary beauty came to ſee the Shew. *Dioxippus* beholding her, was immediately overcome with her beauty, and looked fixedly upon her, and turned his head back, often changing colour, whereby he was plainly detected by the People to be taken extraordinarily with the Woman. But *Diogenes* the *Sinopean* did chiefly reprehend his paſſion thus; A Gold * Tablet of *Corinthian* Work being ſet to ſale, "Behold, ſaid he, "your great Wraſtler his neck writhed "about by a Girl.

* *Plutarch. de curioſit.*

* Repreſenting the Triumph.

CHAP. LIX.
Of Truth and Beneficence.

Pythagoras ſaid that theſe two moſt excellent things are given by the Gods to Men; To ſpeak Truth, and to doe Good

[to

[to others:] He added, that each of these resembled the actions of the Gods.

CHAP. LX.
Of Dionysius *and* Philip.

On a time *Dionysius* the Second and *Philip* Son of *Amyntas* conversed together. Besides many other discourses which (as is probable) happened between them, was this; *Philip* asked *Dionysius* how it came to pass, that having so great a Kingdome left him by his Father, he did not keep it. He answered not improperly, "My Father indeed left me all the rest, but "the Fortune by which he obtained and "kept them, he did not leave me.

CHAP. LXI.
Of honour given to the Wind Boreas.

Dionysius set out a Fleet against the *Thurians*, consisting of three hundred Ships full of armed Men: But *Boreas* blowing contrary, broke the Vessels, and destroyed all his Sea-Forces. Hereupon the *Thurians* sacrificed to *Boreas*, and by a publick Decree made the Wind free of their City, and allotted him an House and Estate, and every

every year performed ſacred Rites to him. Therefore not the *Athenians* onely declared him their Patron, but the *Thurians* alſo regiſtred him their Benefactour. *Pauſanias* ſaith that the *Megalopolites* did ſo likewiſe.

CHAP. LXII.

A Perſian *Law concerning thoſe who give the King Advice.*

This was alſo a *Perſian* Law; If any one would give advice to the King in difficult and ambiguous Affairs, he ſtood upon a golden Brick; and if it was conceived that his advice was good, he took the Brick in reward of his counſel, but was ſcourged for contradicting the King. To a free perſon, in my judgement, the reward did not countervalue the diſhonour.

CHAP. LXIII.

Of Archedice *a Curtezan.*

One fell in love with *Archedice* a Curtezan at *Naucratis*; but ſhe was proud and covetous, and demanded a great price; which having received, ſhe complied a little with the giver, and then caſt him off. The young man who loved her, yet could not obtain

obtain her, becauſe he was not very rich, dreamed that he embraced her, and was immediately quit of his affection.

CHAP. LXIV.
Of Alexander *dead.*

Alexander, Son of *Philip* and *Olympia*, ending his daies at *Babylon*, lay there dead, who had ſaid that he was the Son of *Jupiter*. And whileſt they who were about him conteſted for the Kingdome, he remained without Burial, which the pooreſt perſons enjoy, common Nature requiring that the dead ſhould be interred; but he was left thirty daies unburied, until *Ariſtander* the *Telmiſſian*, either through Divine inſtinct, or ſome other motive, came into the midſt of the *Macedonians*, and ſaid to them, "That *Alexander* was the moſt fortunate "King of all Ages, both living and dead; "and that the Gods had told him, that the "Land which ſhould receive the Body in "which his Soul firſt dwelt, ſhould be ab"ſolutely happy and unvanquiſhable for "ever. Hearing this, there aroſe a great emulation amongſt them, every one deſiring to ſend this Carriage to his own Country that he might have this Rarity the Pledge of a firm undeclinable Kingdome. But

Ptole

Ptolemee, if we may credit Report, * ſtole away the Body, and with all ſpeed conveyed it to the City of *Alexander* in *Ægypt*. The reſt of the *Macedonians* were quiet, onely *Perdiccas* purſued him; not ſo much moved by love of *Alexander*, or pious care of the dead Body, as enflamed by the predictions of *Ariſtander*. As ſoon as he overtook *Ptolemee* there was a very ſharp Fight about the dead Body, in a manner akin to that which happened concerning the Image [of *Hellen*] in *Troy*, celebrated by *Homer*, who ſaith that *Apollo* in defence of *Æneas* engaged amidſt the Heroes; for *Ptolemee* having made an Image like to *Alexander* clothed it with the Royal Robe, and with noble Funeral Ornaments; then placing it in one of the *Perſian* Chariots, adorned the Bier magnificently with Silver, Gold, and Ivory; but the true Body of *Alexander* he ſent meanly ordered by obſcure and private waies. *Perdiccas* ſeizing the Image of the dead man, and the richly-adorned Chariot, gave over the purſuit, thinking he had gained the prize. But too late he found that he was couzened, for he had not got that at which he aimed.

* So *Freinſh.*

The End.

ÆLIAN's Various History.

The Thirteenth Book.

CHAP. I.
Of Atalanta.

THE *Arcadian* relation concerning *Atalanta* Daughter of *Jasion* is this; Her Father exposed her as soon as born, for he said he had not need of Daughters but Sons. But he to whom she was given to be exposed did not kill her, but going into the Mountain *Parthenius* laid her down by a Spring, where there was a Rock with a Cave, over which there was a place full of Oaks; thus the Infant was destined to death, but not deserted by Fortune: For soon after a she-Bear robbed by Huntsmen of her Whelps, her Udder swoln and oppress with fulness of Milk

Milk, came by a certain divine providence, taking delight in the Child gave it ſuck; whereby at once the Beaſt eaſed her own pain, and nouriſhed the Infant: and came again, being oppreſt with Milk; and being no longer Mother of her own, became Nurſe to one that nothing belonged to her. The ſame Huntſmen who before had taken her Whelps watch'd her, and ſearching every part of the Thicket, when the Bear according to her cuſtome was gone to the Paſtures to get food, ſtole away *Atalanta*, not yet ſo called (for they gave her that name afterwards) and ſhe was bred up amongſt them with wild food: And by degrees her ſtature encreaſed with her years, and ſhe affected Virginity, and ſhunned the converſation of men, and delighted in the deſart, making choice of the higheſt of the *Arcadian* Mountains, where was a Valley well furniſhed with water and tall Oaks, as alſo freſh gales and a thick wood. Why ſhould it ſeem tedious to hear the deſcription of *Atalanta*'s Cave, more then that of *Calypſo* in *Homer*? In the hollow of the cliff there was a Cave very deep fortified at the entrance with a great precipice; along it crept Ivy, and twined about the young Trees, upon which it climbed. Saffron alſo

grew about the place in a young thick Grove, with which alſo ſprung up the Hyacinths, and many other flowers of various colours, which not onely feaſted the eye, but the odours which they exhaled round about into the air, did afford a banquet alſo to the ſmell. Likewiſe there were many Laurels, which being ever verdant were very delightful to the ſight; Vines alſo growing thick and full of Bunches before the Cave, atteſted the induſtry of *Atalanta*, ſprings ever running clear and cool to the touch and taſt flowed there abundantly. Theſe contributed much benefit to the Trees we ſpeak of, watering them and enlivening them continually. In fine, the place was full of beauty and majeſty, ſuch as argued the prudence of the Virgin.

The ſkins of Beaſts were *Atalanta*'s bed, their fleſh her food, her drink water. She wore a careleſs Veſt, ſuch as *Diana* not diſdained. For ſhe ſaid that ſhe imitated her as well in this as in determining to live alwaies a Virgin. She was exceeding ſwift of foot, ſo that not any Beaſt could run away from her, nor any man that layed wait for her, was able (if ſhe would run away) to overtake her. She was beloved, not onely of all thoſe who ſaw her, but alſo of thoſe who

who heard the report of her. If therefore it be not tedious we will deſcribe her perſon. But tedious it cannot be, ſince hereby we may arrive at ſome degree of skill in Rhetorick. Whileſt ſhe was yet a child, ſhe exceeded in ſtature thoſe who were Women grown; for Beauty ſhe went beyond all other of the *Peloponneſian* Virgins of that time. Her look was maſculine and fierce, occaſioned partly by eating the fleſh of wild Beaſts, (for ſhe was very couragious) partly by her exerciſe on the Mountains. She had nothing of an effeminate looſe diſpoſition, neither did ſhe come out of the *Thalamus*, [where Virgins are educated] nor was one of thoſe who are brought up by Mothers or Nurſes. She was not corpulent; for by Hunting and other Exerciſe ſhe preſerved herſelf in a good Conſtitution. Her Hair was Yellow, not by any Womaniſh Art or Die, but by Nature. Her Face was of a ruddy Complexion, ſomewhat tanned by the Sun. What Flower is ſo beautiful as the countenance of a modeſt Virgin? She had two admirable properties, an irreſiſtible Beauty, and an awfulneſs. No timid perſon could fall in love with her, for ſuch durſt not look upon her, ſo much did her ſplendour dazle the beholders. That which cau-

ſed her to be admired, beſides other things, was her reſervedneſs. For ſhe expoſed not her ſelf to view, unleſs accidentally in following the chaſe, or defending herſelf from ſome man; in which action ſhe broke forth like lightning, then immediately hid herſelf in the thickeſt of the wood. On a time it happened that two bold young-men of the neighbouring Country, Centaurs, *Hyleus* and *Rhecus*, in love with her, came in a frolick to her. They had no players on the Flute in this frolick, nor ſuch things as the young men uſe in Cities upon the like occaſion, but took with them lighted Torches, the ſight whereof might have frighted a multitude, much more a lone Maiden. Then breaking boughs from the Pine trees, they twined them about them, and made themſelves Garlands of them, and with continual claſhing of Weapons as they went along the Mountains, ſet fire on the Trees in their way to her, preſenting her with injuries inſtead of Nuptial Gifts. She was aware of their Plot, for ſhe beheld the fire from her Cave, and knowing who thoſe revellers were, was nothing terrified with the ſight: but drawing her Bow, and letting fly an Arrow, chanced to kill the firſt, who falling down, the other aſſaulted her, not

not in mirth, but as an Enemy to revenge his friend and ſatisfie his paſſion. But he met with another vindictive Arrow from her hand. Thus much of *Atalanta* Daughter of *Jaſion*.

CHAP. II.

How Macareus *was puniſhed for Cruelty.*

A *Mitylenæan*, by name *Macareus*, Prieſt of *Bacchus*, was of a mild and good look, but the moſt impious of all men. A ſtranger coming to him, & giving him a great ſumme of money to lay up, in the inner part of the Temple; *Macareus* digging a hole, hid the Gold in the ground. Afterwards the ſtranger returning, demanded his Money; he leading him in as if he meant to reſtore it murdered him, digging up the Gold buried the man in the place, thinking that what he did was hid as well from God as from men; but it proved otherwiſe, for not long after, within a few daies came the triennial ſolemnity. Whileſt he was buſied in celebrating the Rites of *Bacchus* in much ſtate, his two Sons that were left at home, imitating their Father's ſacrificing, went to his Altar, where the brands were yet burning.

ning. The younger held out his neck, the elder finding a knife left there by accident, slew his brother as a Victim. They of the family seeing this cried out. The Mother hearing the cry, rushed forth, and seeing one of her Sons slain, the other standing by with a bloudy Sword, snatched a brand from the Altar, and kill'd her surviving Son. The news was brought to *Macareus*, who giving over sacrifice, with all speed and eagerness ran to his own house, and with the Thyrsus which he had in his hand, kill'd his Wife. This wickedness was publickly known: *Macareus* was taken, and being tortured, confessed what he had perpetrated in the Temple. In the midst of these tortures he gave up the Ghost. But the other who was murdered unjustly, had publick honour, and was interred by the appointment of God. Thus *Macareus* suffered due revenge, as the Poet saith, with his own head, and his Wives, and his Childrens.

CHAP. III.

Of the Monument of Belus, *and the unfortunate sign which happened to* Xerxes *there.*

Xerxes Son of *Darius*, breaking up the Monu-

Monument of ancient *Belus*, found an Urn of glaſs in which his dead body lay in Oil; but the Urn was not full, it wanted a hand-breadth of the top: Next the Urn there was a little Pillar, on which it was written, "That whoſoever ſhould open the Se-"pulchre, and not fill up the Urn, ſhould "have ill fortune. Which *Xerxes* reading, grew afraid, and commanded that they ſhould pour Oil into it with all ſpeed; notwithſtanding, it was not filled: Then he commanded to pour into it the ſecond time, but neither did it increaſe at all thereby; ſo that at laſt failing of ſucceſs, he gave over; and ſhutting up the Monument departed very ſad. Nor did the event foretold by the Pillar deceive him; for he had an Army of fifty Myriads againſt *Greece*, where he received a great defeat, and returning home, died miſerably, being murthered in his bed by his own Son, in the night time.

CHAP. IV.

Of Euripides *drunk at a Feaſt.*

King *Archelaus* made a great entertainment for his friends. And when they fell to drink, *Euripides* took off unmixt Wine ſo freely,

freely, that by degrees he became drunk. Then embracing *Agathon* the Tragick Poet, who lay on the couch next him, he kiſſed him, who was at that time fourty years of age. *Archelaus* asking him whether he ſeemed amiable at thoſe years, "Yes, ſaid he, of the beautiful not the "Spring onely, but even the Autumn alſo is fair.

CHAP. V.
Of Laius.

They ſay that *Laius* fell in love with *Chryſippus* Son of *Pelops*. * *

CHAP. VI.
The properties of Arcadian, Thatian, *and* Achæan *Wines*.

At *Heræa* in *Arcadia*, I am informed there are Vines from which is made Wine, which bereaveth men of the uſe of reaſon, and maketh the *Arcadians* mad, but cauſeth fruitfulneſs in the Women.

It is ſaid that in *Thaſus* there are two ſorts of Wines; one being drunk procureth ſleep, profound, and conſequently ſweet; the other is an enemy to life, and cauſeth wakefulneſs and diſturbance.

In

In *Achæa* about *Ceraunia* there is a kind of Wine, which causeth Women to miscarry.

CHAP. VII.

Of the taking of Thebes *by* Alexander, *and of* Pindar.

When *Alexander* took *Thebes*, he sold all the Free-men except Priests. And those who had formerly entertained his Father as their Guest, he set at liberty (for *Philip*, when a child lived there in Hostage) and such as were a-kin to them. He also respected those who were descended from *Pindar*, and permitted his house onely to stand. He slew of the *Thebans* ninety thousand, the Captives were thirty thousand.

CHAP. VIII.

Of Lysander.

They say that *Lysander* the *Lacedemonian* living in *Ionia*, and rejecting the Laws of *Lycurgus* as burthensome, led a luxurious life.

CHAP.

CHAP. IX.
Of Lamia.

Lamia the *Attick* Curtezan ſaid, "The "Lions of *Greece* coming to *Epheſus* become Foxes.

CHAP. X.
Of Dionyſius *marrying two Wives in one day.*

In one day *Dionyſius* married two Wives, *Doris* the *Locrian*, and *Ariſtaneta* Daughters of *Hipparinus*, Siſter of *Dio*, and bedded them by turns: One accompanied him in the Army, the other entertained him when he came home.

CHAP. XI.
Of the conqueſt over the Perſians, *and of* Iſocrates.

It was related to me that *Iſocrates* the Oratour was occaſion of the conqueſt of the *Perſians*, whom the *Macedonians* ſubdued. For the fame of the Panegyrick Oration which *Iſocrates* made to the *Grecians*, coming to *Macedonia*, firſt excited *Philip* againſt

gainſt *Aſia*. and he dying, it alſo inſtigated *Alexander* his Son and heir to proſecute the deſign of his Father.

CHAP. XII.

How Meton *freed himſelf from an expedition; and of the madneſs of* Ulyſſes.

Meton the Aſtronomer, when the *Athenian* Souldiers were upon an expedition gainſt *Sicily*, was regiſtred amongſt them in the Catalogue. But clearly foreſeeing the future diſaſters, he through fear ſhunned the Voyage, endeavouring to be quit of the expedition. But when that nothing availed, he counterfeited madneſs, and amongſt other things, to procure a belief of his infirmity, fired his own houſe which was next the *Pœcile*. Hereupon the Archons diſmiſſed him, and in my opinion, *Meton* much better counterfeited madneſs then *Ulyſſes* the *Ithacian*; for *Palamedes* diſcovered him, but none of the *Athenians Meton*.

CHAP. XIII.

Of the Munificence of Ptolemee.

They ſay that *Ptolemee* Son of *Lagus* took greateſt delight in making his friends rich;

rich; for he said, "'Tis better to enrich "others, then be rich our selves.

CHAP. XIV.

Of the Verses and Poetry of Homer.

The Ancients sung the Verses of *Homer*, divided into several parts, to which they gave particular names; as the Fight at the Ships, and the *Dolonia*, and the Victory of *Agamemnon*, and the Catalogue of the Ships. Moreover the *Patroclea*, and the *Lytra*, [*or redemption of Hector's Body*] and the Games instituted for *Patroclus*, and the breach of Vows. Thus much of the *Iliads*. As concerning the other, [the *Odysseis*] the actions at *Pylus*, and the actions at *Lacedemon*, and the Cave of *Calypso*, and the Boat, the Discourses of *Alcinous*, the *Cyclopias*, the *Necuia* and the washings of *Circe*, the death of the Woers, the actions in the Field, and concerning *Laertes*.

But long after *Lycurgus* the *Lacedemonian* brought all *Homer*'s Poetry first into *Greece* from *Ionia* whether he travelled. Last of all *Pisistratus* compiling them, formed the *Iliads* and *Odysseis*.

CHAP.

CHAP. XV.

Of ſome perſons extraordinary fooliſh.

The Comick Poets ſay that one *Polydorus*, had a very groſs underſtanding, and a skin ſcarce penetrable: alſo that there was another by name *Cæcylian*, who, through exceſſive folly endeavoured to number the Waves. There is a report that there was one *Sannyrion* like theſe, who ſought Ladder-rounds in a glaſs. They ſay alſo that *Coræbus* and *Melitides* were very blockiſh.

CHAP. XVI.

Of the Apolloniats *and of their Country, and of* Epidamnum.

The *Apolloniats* inhabit a City next *Epidamnum* in the *Ionian* Gulf: In the places next them, there is a vein of Brimſtone, which ſpringeth out of the ground as fountains caſt up water. Not farre off there is ſhewed a continual fire. The Hill which burneth is but little, reacheth not farre, and hath but a ſmall circumference, but ſmelleth of Sulphur and Alum. About it there are many Trees green and flouriſhing, nothing injured by the neighbouring fire,

fire, either as to the ſhooting out young ones, or to their own growth. The fire burns night and day, and never intermitted, as the *Apolloniats* affirm, until the War which they waged with the *Illyrians*

The *Apolloniats* according to the *Lacedemonian* Law prohibited foreiners. But the *Epidamnians* allowed any one that would to come and live amongſt them.

CHAP. XVII.
A Proverb, and of Phrynichus.

Phrynichus *feareth a ſwarm of Waſps like a Cock.* It is proverbially ſaid of perſons that are worſted; for *Phrynichus* the Tragick Poet acting the taking of *Miletus*, the *Athenians* with weeping made him quit the Stage, afraid and daunted.

CHAP. XVIII.
Of Dionyſius.

Dionyſius Tyrant of *Sicily*, affected and commended Tragedy, and made Tragedies: but he was averſe from Comedy, for he loved not laughter.

CHAP.

CHAP. XIX.

What Cleomenes *said of* Homer *and* Hesiod.

Cleomenes said Laconically according to the manner of his Country, that *Homer* was the Poet of the *Lacedemonians*, declaring how men should fight; but *Hesiod* of the Slaves, declaring how men should till ground.

CHAP. XX.

Of one who died chearfully through willingness to see some of the dead.

A *Megalipolite* of *Arcadia*, named *Cercidas*, dying, said to his friends that he parted with his life willingly; for that he hoped to converse with *Pythagoras* of the Wise; with *Hecatæus* of the Historians; with *Olympus* of the Musicians; and with *Homer* of the Poets, and as soon as he had said this, died.

CHAP. XXI.

Of Phrygian *Harmony.*

If at *Celene* any one play on the Flute before the skin of the *Phrygian* [*Marsya*,]

the skin moves, but if any tune or Hymne of *Apollo*, it ſtirs not.

CHAP. XXII.

Of the Temple and Statue of Homer.

Ptolemæus Philopator having built a Temple to *Homer*, erected a fair Image of him, and placed about the Image thoſe Cities which contended for *Homer*. *Galatus* the Painter drew *Homer* vomiting, and the reſt of the Poets gathering it up.

CHAP. XXIII.

Of Lycurgus *the* Lacedemonian.

Lycurgus the *Lacedemonian*, Son of *Eunomus*, willing to teach the *Lacedemonians* Juſtice, was not duly requited. For one of his eyes were put out by *Alcander*, as ſome think by a ſtone caſt from an ambuſhment, or as others, by a blow with a ſtick. This is ſaid to thoſe who aim at one thing and receive another. *Ephorus* ſaith that he died of hunger in baniſhment.

CHAP.

CHAP. XXIV.

Of ſome who have been harmed by Laws, which they themſelves made.

Lycurgus the Oratour made a Law, that Women ſhould not goe in Chariots at the feſtival ſolemnities call'd the *Myſteries*, and that ſhe who did ſo ſhould be fined at his pleaſure. The firſt that tranſgreſſed this Law was his own Wife, who being convicted, payed the fine.

Pericles alſo made a Law, that none ſhould be a free *Athenian*, but he whoſe Parents were both *Athenians*. Afterwards *Pericles*, loſing his legitimate Children, had onely one natural Son left him. It is manifeſt that he deſigned one thing, and that the contrary befell him.

Cliſthenes the *Athenian* firſt brought in way of baniſhment by Oſtraciſm, and firſt felt the puniſhment of it.

Zaleucus, the Law-giver of the *Locrians* ordained, that whoſoever was taken in Adultery ſhould loſe both his eyes. It fell out contrary to his expectation, for his Son being ſurprized in Adultery, was to ſuffer the puniſhment decreed by his Father. Hereupon, leſt what was confirmed by ge-

neral Votes ſhould be violated, he ſuffered one of his own eyes to be put out, and one of his Sons, that the young man might not be quite blind.

CHAP. XXV.

Of Pindar *in a conteſt worſted by* Corinna.

Pindar the Poet contending at *Thebs*, lighting upon ignorant Auditors, was worſted by *Corinna* five times. * * *

CHAP. XXVI.

How Diogenes *in extreme indigence comforted himſelf.*

Diogenes the *Sinopean* was left alone deſerted by all men, not being able by reaſon of his indigence to entertain any man, nor would any one entertain him, all avoiding him becauſe of his ſower way of reprehenſion, and becauſe he was moroſe in all his actions and ſayings. Hereupon he became troubled, and did feed on the tops of leaves; for this food was ready for him. But a Mouſe coming thither, fed upon ſome crums of Bread which ſhe found ſcattered there; which *Diogenes* diligently obſerving,

ſmiled, and becoming more chearful and pleaſant to himſelf ſaid; "This Mouſe re-"quires not the plentiful diet of the *Athe-*"*nians*, and art thou *Diogenes* troubled that "thou doſt not feaſt with them? By this means he acquired tranquillity to himſelf.

CHAP. XXVII.

Of Socrates.

It is reported that *Socrates* was very temperate and continent, inſomuch that when the *Athenians* part died, the reſt were ſick almoſt to death, *Socrates* alone eſcaped the diſeaſe. Now he whoſe body was ſo well tempered, what an excellent ſoul muſt he have!

CHAP. XXVIII.

Of the Servant of Diogenes *torn in pieces by Dogs.*

When *Diogenes* left his Country, one of his Servants followed him; who not brooking his converſation run away. Some perſuading *Diogenes* to make enquiry after him, he ſaid, "Is it not a ſhame that *Manes* "ſhould not need *Diogenes*, and that *Dio-*"*genes* ſhould need *Manes*? But this Servant wandring to *Delphos*, was torn in pie-

ten by Dogs, paying to his Masters name [Cynick] the punishment of his running away.

CHAP. XXIX.

Of Hope.

Plato said, That Hope is the Dream of men that are awake.

CHAP. XXX.

Of Olympias *grieving for* Alexander's *death, and want of burial.*

Olympias, Mother of *Alexander*, understanding that her Son lay long unburied, grieving and lamenting exceedingly, said, "O "Son, thou wouldest have had a share in "Heaven, and didst endeavour it eagerly; "now thou canst not enjoy that which is "equally common to all men, earth and "burial. Thus she, bewailing her own misfortune, and reproving the pride of her Son.

CHAP. XXXI.

That Xenocrates *was Compassionate.*

Xenocrates the *Chalcedonian* was not only kind to men, but often to irrational creatures also. One time a Sparrow, pursued

sued by a Hawk, flew to his bosome, he took it, much pleased, and hid it till the Enemy was out of sight; and when he thought it was out of fear and danger, opening his bosome, he let it goe, saying, that he had not betrayed a suppliant.

CHAP. XXXII.

How Socrates *refelled the boasting of a Curtizan.*

Xenophon relates that *Socrates* disputed with *Theodota* a Curtizan, a Woman of extraordinary beauty. He also argued with *Calisto*, who said, "I (O Son of *Sophroniscus*) excel you, for you cannot draw "away any of my followers, but I can "whensoever I please draw away all yours. He answered, "Very likely, for you draw "them down a precipice, but I drive them to vertue, which is a steep and difficult ascent.

CHAP. XXXIII.

Of the fortune of Rhodopis *a Curtizan.*

The *Egyptians* relations affirm that *Rhodopis* was a most beautiful Curtizan, and that on a time as she was bathing her self, Fortune, who loveth to doe extravagant

and unexpected things, gave her a reward ſutable, not to her mind, but her beauty. For whileſt ſhe was waſhing, and her Maids look'd to her clothes, an Eagle ſtooping down, ſnatched up one of her Shoes, and carried it away to *Memphis*, where *Pſammetichus* was ſitting in Judgement, and let the Shoe fall into his lap. *Pſammetichus* wondring at the ſhape of the Shoe, and neatneſs of the work, and the action of the Bird, ſent throughout *Ægypt* to find out the Woman to whom the Shoe belonged; and having found her out, married her.

CHAP. XXXIV.
Of Dionyſius.

Dionyſius having given order that *Leon* ſhould be put to death, did three times bid the Officers carry him away, and three times changed his mind. Every time that he ſent for him back he kiſſed him, weeping, and execrating himſelf for that when he took the Sword to put him to death, he was overcome with fear. At laſt he commanded him to be ſlain, ſaying, "*Leon*, you muſt not live.

CHAP.

CHAP. XXXV.

What natural remedies the Hart, being not well, useth.

Naturalists affirm that the Hart, when he would purge himself, eateth the Herb *Seselis*: and being bitten by *Phalangies* he eats Crabs.

CHAP. XXXVI.

Of the death of Eurydice, *Daughter of* Philip.

Olympias to *Eurydice*, Daughter of *Philip* by an *Illyrian* Wife, sent Hemlock, a Rope and a Sword; but she made choice of the Rope.

CHAP. XXXVII.

Of Gelo, *and those who conspired against him.*

Gelo Tyrant of the *Syracusians*, behaved himself in the Government very mildly, yet some seditious persons conspired against him; which *Gelo* understanding, convocated all the *Syracusians*, and coming amongst them armed, declared what good things he had

had done for them, and revealed the Conſpiracy. Then putting off his Armour, he ſaid to them all, "Behold me now in my Coat, I ſtand unarmed before you, and give "my ſelf up to be diſpoſed as you will. The *Syracuſians* admiring his Courage, delivered the Conſpirators into his hands, and gave the Regal power again to him. But *Gelo* remitted them to the people to be puniſhed. Hereupon the *Syracuſians* erected his Statue in a Coat ungirt, [unarmed] in memory of his Oration to the people, and for the inſtruction of thoſe ſhould reign after him.

CHAP. XXXVIII.
Of Alcibiades.

Alcibiades admired *Homer* exceedingly. On a time coming to a School of Boyes, he asked for the Rhapſody of the *Iliads*. The Schoolmaſter anſwering, that he had nothing of *Homer*, he gave him a ſound boxe on the ear, and went away, ſhewing that he was ignorant himſelf, and made his Scholars ſuch.

The ſame perſon being ſent for by the *Athenians* out of *Sicily* to anſwer a capital inditement, refuſed to appear, ſaying, "It

"It is a foolish thing for a man that is accused, if he can escape, to goe to a place "whence he cannot escape. One saying to him, "Will you not trust your cause to "your own Country? "No, saith he, not "to my own Master; for I should fear lest "through ignorance or mistake of the "truth, he should cast in a black stone instead of a white. Hearing then that he was sentenced to death by the Citizens, But we will shew, said he, that we are alive: and going speedily to the *Lacedæmonians*, he set on foot the *Decelian* War against the *Athenians*.

He said, that it was nothing strange the *Lacedæmonians* died fearless in War; for so they escaped the severity of their Laws, and chearfully exchanged labours for death.

He used to say of his own actions, that he led the life of the *Dioscuri*, dying one day and reviving the next: for whilest he was favoured of the people, he was thought equal to the Gods, but losing their favour, he differed nothing from the dead.

CHAP. XXXIX.

Of Ephialtes.

Ephialtes, a certain Commander reproching

ching

ching him for Poverty, said, "Why doe "you not adde the other thing, That I am "Just.

CHAP. XL.

Of Themistocles.

A golden *Persian* Chain lying by chance on the ground, *Themistocles* standing by, said to a servant, "Boy, why dost thou not "take up this Foundling, pointing to the "Chain, for thou art not *Themistocles*.

The *Athenians* having on a time dishonoured him, afterwards invited him to the Generalship. But he said, "I commend not "those men who make use of the same Vessel for the meanest, & for the best Offices.

To *Eurybiades* he had said something unpleasing, who thereupon held up his staff. But he, strike so you hear; for he knew what he was about to say was advantageous for the Commonwealth.

CHAP. XLI.

Of Phocion.

They who are to die with *Phocion* making lamentation; *Phocion* said, "Then you are not proud, ô *Thudippus*, of dying "with *Phocion*.

CHAP.

CHAP. XLII.

Of Epaminondas.

Epaminondas returning from *Lacedemonia*, was arraigned for a capital offence, for having continued the office of *Beotarch* four Months longer then the Law allowed. He bad his partners lay the blame on him, as if they had been compelled thereto against their wills. Then coming into the Court, he said that he had not any arguments better then his actions, which if they approved not, he required that they would put him to death. But withall, that they should write upon a Pillar, that *Epaminondas* had forced the *Thebans* against their wills to lay *Laconia* waſt, what had continued five hundred years unviolated by Enemies. And to reſtore *Meſſenia*, which had been three hundred and thirty years poſſeſſed by the *Spartans*. And that he had made the *Arcadians* their Allies, and reſtored to the *Greeks* their liberty. The Judges reverencing him for theſe things, acquitted him. At his going out of the Court, a little *Melitean* Dogge fawned upon him; whereupon he ſaid to the ſtanders-by, "This thanks me grate-"fully for the good I have done it, but the

"The-

"*Thebans*, to whom I have often done "good, arraigned me for my life.

CHAP. XLIII.

Of Timotheus.

Timotheus General of the *Athenians*, is reported to have been very successful; he said that Fortune was the cause of all these, but *Timotheus* of none. Hereupon the Painters, abusing him, drew him sleeping in a Tent, and over his head stood Fortune drawing Cities into a Net.

Themistocles being asked, with what in his whole life he was most pleased, answered, "To see the whole Theatre at the *Olympick* Games turn their eyes upon me as I pass'd into the *Stadium*.

CHAP. XLIV.

Of the emulation betwixt Themistocles and Aristides.

Themistocles, and *Aristides* Son of *Lysimachus*, had the same Governours, they were thus brought up together, and taught by one Master, but whilest yet Boyes, they were alwaies at variance; and this emulation continued from their childhood, to extreme old age.

CHAP.

CHAP. XLV.
Of the Cruelty of Dionysius.

Dionysius [the younger] put his Mother to death by Poison. His Brother *Leptines*, whom in a Sea-fight he might have saved, he suffered to be slain.

CHAP. XLVI.
Of the Gratitude of a Dragon.

Patræ is a City in *Achaia*. A Boy there had bought a young Dragon, and brought it up with care, and when it was grown bigger, used to talk to it as to one that understood him, and played, and slept with it. At last the Dragon growing to an extraordinary bigness, the Citizens turned it loose into the Wilderness. Afterwards the Boy being grown a youth, returning from some Show with other youths his Companions, fell amongst Theeves, and crying out, behold, the Dragon came and slew them; which stung some, slew others, but preserved him.

The End.

ÆLI-

ÆLIAN's Various History.

The Fourteenth Book.

CHAP. I.

How Ariſtotle *ſtood affected as to love of Glory.*

Ariſtotle Son of *Nicomachus*, a perſon that really was, as well as eſteemed wiſe. When one took away from him the honours decreed to him at *Delphi*; writing hereupon to *Antipater*, ſaid, "As to thoſe "things that were decreed for me at *Del-* "*phi*, and of which I am now deprived, I "am ſo affected, as that I neither much care "for them, nor care nothing for them. This he ſaid, not through love of glory; neither can I accuſe *Ariſtotle* (who was ſo great a perſon) thereof. But he wiſely conſidered

that

that there was a great deal of difference betwixt not receiving an honour, and after having received it, to be deprived of it. For it is no great trouble not to obtain it, but a great vexation having obtained it, afterwards to be bereaved of it.

CHAP. II.

Of Ageſilaus, *and the* Barbarians *breaking their Oaths.*

Ageſilaus uſed to commend the *Barbarians* who broke their Oaths, becauſe, by perjury they made the Gods their Enemies, but Friends and Aſſiſtants to him.

CHAP. III.

Of Prodigality.

Timotheus inveighing bitterly againſt *Ariſtophontes* for being prodigal, ſaid, "To whom nothing is ſufficient, nothing is diſhoneſt.

CHAP. IV.

Of Ariſtides *dying of the biting of a Weezel.*

Ariſtides the *Locrian* being bit by a *Tarteſian* Weezel, and dying, ſaid, That it

would have pleaſed him much better to have died by the biting of a Lion or Leopard, (ſince he muſt have died by ſomething) then by ſuch a Beaſt. He brooked in my opinion the ignomy of the biting much worſe then the death it ſelf.

CHAP. V.

What perſons the Athenians *choſe for Government.*

The *Athenians* conferred Offices Civil and Military, not onely on native Citizens, but alſo often preferred ſtrangers before Citizens, and put them in authority over the Commonwealth, if they knew them to be truly good and honeſt men, and proper for ſuch things. They often created *Apollodorus* the *Cyzicene* their General, though a ſtranger, ſo likewiſe *Heraclides* the *Clazomenian*; for having behaved themſelves worthily, they were eſteemed not unworthy to govern the *Athenians*. And for this thing the City is to be commended, which betrayed not truth to gratifie the Citizens; but not ſeldome beſtowed the chief dignity even on thoſe who were nothing allied to them, yet in regard of their vertue moſt worthy of honour.

CHAP

CHAP. VI.

Ariſtippus *his opinion concerning chearfulneſs.*

Ariſtippus by ſtrong Arguments adviſed that we ſhould not be ſollicitous about things paſt or future; arguing, that not to be troubled at ſuch things, is a ſign of a conſtant clear ſpirit. He alſo adviſed to take care onely for the preſent day, and in that day, onely of the preſent part thereof, wherein ſomething was done or thought; for he ſaid, the preſent only is in our power, not the paſt or future; the one being gone, the other uncertain whether ever it will come.

CHAP. VII.

A Lacedemonian *Law concerning the Complexion and Conſtitution of the Body, and ſuch as are too Fat.*

There is a *Lacedemonian* Law which ſaith thus; That no *Lacedemonian* ſhall be of an unmanly Complexion, or of greater weight then is fit for the Exerciſes; for this ſeemeth to argue Lazineſs, that, Effeminacy. It was likewiſe ordered by Law, that every tenth day the young men ſhould

ſhew themſelves naked before the *Ephori*; If they were of a ſolid ſtrong Conſtitution, and molded as it were for Exerciſe, they were commended; but if any Limb were found to be ſoft and tender by reaſon of fatneſs accrued by idleneſs, they were beaten and puniſhed. Moreover the *Ephori* took particular care every day that their Garments ſhould be looked into, that they ſhould be no otherwiſe then exact and fit to the Body. The Cooks at *Lacedemon* might not dreſs any thing but fleſh. He who was skilled in any other kind of Cookery was caſt out of *Sparta*. *Nauclidas* Son of *Polybiades*, for being grown too fat and heavy through luxury and idleneſs, they took out of the publick Aſſembly, and threatned to puniſh him by baniſhment, unleſs he alter that blameable and rather *Ionick* then *Laconick* courſe of life: For his ſhape and habit of body was a ſhame to *Lacedemon* and our Laws.

CHAP. VIII.

How Polycletus *and* Hippomachus *argued the common people of Ignorance.*

Polycletus made two Images at the ſame time; one at the pleaſure of the people, the other

other according to the rule of Art. He gratified the common people in this manner; As often as any one came in, he altered the Picture as he would have it, following his direction. He expoſed them both together to publick view, one was admired by all, the other laughed at. Hereupon *Polycletus* ſaid, "Yet this which you find fault with, "you your ſelves made, this which you ad- "mire, I.

Hippomachus a Player on the Flute, when one of his Scholars miſſed in playing, yet was nevertheleſs commended by the ſtanders by, ſtruck him with a ſtick, ſaying, "You played falſe, otherwiſe theſe would "not have commended you.

CHAP. IX.
Of the Patience of Xenocrates.

Xenocrates the *Chalcedonian*, being reproved by *Plato* for his want of grateſulneſs, was nothing angry thereat, as is reported, but prudently ſilenced one who preſſed him to anſwer *Plato*, ſaying, This benefits me.

CHAP. X.

How Phocion *retorted upon* Demades.

The *Athenians* preferred *Demades* to be their General before *Phocion*; who being thus advanced grew high in his own eſteem, and coming to *Phocion*, "Lend me, ſaid "he, that ſordid Cloak which you uſed to "wear in your Generalſhip. He anſwered, "You will never want any thing that is "ſordid, whileſt you continue what you are.

CHAP. XI.

How a King ought to behave himſelf towards his Subjects.

Philiſcus on a time ſaid to *Alexander*, *Study glory, yet be not a Peſtilence or great Sickneſs, but Peace and Health:* Affirming that to govern tyrannically and ſeverely, and to take Cities and depopulate Countries is a Peſtilence; but to conſult the preſervation of Subjects, is Health; theſe are the benefits of Peace.

CHAP.

CHAP. XII.

How the Perſian *King employed himſelf whileſt he travelled.*

The *Perſian* King whileſt he travelled had (to divert the tediouſneſs of his Journey) a little ſtick, which they call *Philyrium*, and a knife to cut it. Thus were the Kings hands employed. They never had any Books, wherein they might read of ſomething great, memorable, and worthy of Diſcourſe.

CHAP. XIII.

Of the Tragedies of Agatho.

Agatho uſed many *Antitheſes*. Whereupon a perſon that would have corrected his Writings, told him, that all thoſe ſhould be put out of his Play. He anſwered, "But "you obſerved not, excellent Sir, that by "this means you blot *Agatho* quite out of "*Agatho*. So much was he pleaſed with theſe, and thought theſe Tragedies upheld by them.

CHAP. XIV.
Of Stratonicus *a Luteniſt.*

A certain perſon received *Stratonicus* the Luteniſt very civilly. He was much pleaſed with the invitation; for he had not any friend to entertain him, being come into a ſtrange Countrey. Hereupon he returned great thanks to the man, who ſo readily had received him under his Roof. But when he ſaw another come in, and after him another, and perceived that he had made his Houſe free for all that would come; "Let "us get away, Boy, ſaith he to his Servant, "for we have got a Wood-pigeon inſtead "of a Dove, we have not lighted upon a "friends Houſe, but upon an Inne.

CHAP. XV.
Of the Diſcourſes of Socrates.

It is a ſaying that the Diſcourſes of *Socrates* are like the Pictures of *Pauſon*. For *Pauſon* the Painter being deſired to make the Picture of a Horſe tumbling on his back, drew him running. And when he who had beſpoke the Picture, was angry that he had not drawn it according to his dire-

directions, the Painter said, "Turn it the "other way, and the Horse which now run- "neth, will then roll upon his back. So *Socrates* did not discourse downright, but if his discourses were turned, they appeared very right. For he was unwilling to gain the hatred of those to whom he discoursed, and for that reason delivered things enigmatically and obliquely.

CHAP. XVI.
Of the ambition of Hipponicus.

Hipponicus Son of *Callias* would erect a Statue as a Gift to his Countrey. One advised him that the Statue should be made by *Polycletus*. He answered, "I will not have "such a Statue, the glory whereof will re- "dound not to the Giver, but to the Car- "ver. For it is certain that all who see the "Art, will admire *Polycletus* and not me.

CHAP. XVII.
Of Archelaus, *and of the Pictures of* Zeuxis.

Socrates said that *Archelaus* had bestowed fourty *Minæ* upon his House, having hired *Zeuxis* the *Heracleote* to adorn it with Pictures,

Pictures, but upon himſelf nothing. For what cauſe many came from farre out of curioſity to ſee the Houſe, but none came to *Macedonia* for the ſake of *Archelaus* himſelf, unleſs he allured and invited any by money, with which a vertuous perſon is not taken.

CHAP. XVIII.

How one that was angry threatned to puniſh his Servant.

A *Chian* being angry with his Servant, "I, ſaith he, will not put you into the Mill, "but will carry you to *Olympia*. He thought, it ſeems, that it was a farre greater puniſhment to be ſpectator of the *Olympick* Game, in the exceſſive heat of the Sun, then to be put to work in a Mill.

CHAP. XIX.

Of the Modeſty of Archytas *in ſpeaking.*

Archytas was very Modeſt, as in all other things, ſo in ſpeech, avoiding all obſcenity of Language. There happened a neceſſity of ſpeaking ſomething unſeemly, he held his peace, and wrote it on a Wall; ſhewing that what he was forced to ſpeak, though forced, he would not ſpeak.

CHAP.

CHAP. XX.
Of a ridiculous Story.

A *Sybarite* a Pedagogue (which kind of people were addicted to luxury as well as the reſt of the *Sybarites*,) when a Boy that went along with him found a Fig by the way, and took it up, chid him for ſo doing; but moſt ridiculouſly took it away from the Boy, and eat it himſelf. When I read this in the *Sybaritick* Hiſtories, I laughed, and committed it to memory, not envying others the pleaſure of laughing at it too.

CHAP. XXI.
Of the Poet Syagrus.

There was a Poet named *Syagrus*, after *Orpheus* and *Muſæus*, who is ſaid firſt to have ſung the *Trojan* War, daring to undertake this which was the greateſt ſubject.

CHAP. XXII.
Of a Tyrant forbidding his Subjects to talk together.

Tryæus a Tyrant, that he might prevent Conſpiracies and Treaſons againſt him, com-

commanded the inhabitants that they ſhould not ſpeak together, either in publick or private; which thing was moſt grievous and intolerable. Hereupon they eluded the Tyrant's command, and ſignified their minds to one another by actions of the eyes, of the hand, and of the head. Sometimes they beheld one another with a melancholly brow, ſometimes with a ſerene and chearful. But from the looks of every one it was evident, that they brooked ill their oppreſſed intolerable condition. And this alſo troubled the Tyrant who conceived that even their ſilence, by various geſtures and looks, contrived ſome ill againſt him. Wherefore he prohibited even this likewiſe by Law. Hereupon one of them, much troubled at this diſconſolate manner of life, and inſtigated with a deſire of diſſolving the Tranny, went into the Market-place, where ſtanding he wept bitterly; the people came and ſtood all round about him, burſting alſo into tears. The news hereof was brought to the Tyrant, that they uſed not any ſigns, but wept grievouſly; who making haſt to prohibit this alſo, and not onely to enſlave their Tongues and Geſtures, but even to debarre their Eyes of natural freedome, he went on foot with his Guard to prohibit

their

their weeping. But as ſoon as ever they ſaw him, they ſnatched weapons out of the hands of his Guard, and killed the Tyrant.

CHAP. XXIII.

Of Clinias *and of* Achilles, *who uſed to repreſs anger by Muſick.*

Clinias was a vertuous perſon; as to his opinion, a *Pythagorean*. He whenſoever he grew angry, and perceived his mind ready to be tranſported with paſſion, immediately before anger took abſolute poſſeſſion of him, tuned his Lute and played upon it. To thoſe who asked him the reaſon, he anſwered, "It allayeth my anger.

Achilles alſo in the *Ilias*, ſinging to the Lute, and commemorating in Song the glories of former perſons, ſeems to me to have thereby aſſwaged his indignation; and being Muſically given, the firſt thing of the ſpoils which he ſeized, was a Lute.

CHAP. XXIV.

Of ſome perſons who have nothing valued Money in regard of their Countrymen. And of ſome who ſlew their Creditors.

Of thoſe who deſpiſed Money, and declared

red their own greatneſs of mind, ſeeing that whileſt they themſelves abounded with wealth, their Countrymen were oppreſs'd with extreme poverty were, at *Corinth* *Theocles* and *Thraſonides*; at *Mitylene*, *Praxis*. Theſe alſo adviſed others to relieve ſuch as lay under great want. But the reſt refuſing, they releaſed ſuch Debts as were due to themſelves, and thereby received great advantage, not as to Wealth but the Mind. For they whoſe Debts were not forgiven roſe up in Arms againſt their Creditours. and excited by rage, invincible poverty, and neceſſity, ſlew them.

CHAP. XXV.

How one perſuaded a State to concord.

On a time the *Chians* were exceedingly at variance among themſelves, and generally infected with that diſeaſe. Hereupon, one amongſt them, who was naturally a lover of his Country, ſaid to thoſe of his friends, who would that all of the adverſe party ſhould be caſt out of the City, "By "no means, ſaid he, but when we have ob-"tained the Victory, let us leave ſome of "them, leſt hereafter wanting Adverſaries, "we ſhould War with one another. By which

which words he appeaſed them, it ſeeming to all that he ſpoke diſcreetly.

CHAP. XXVI.
Of Antagoras *railing at* Arceſilaus.

Antagoras the Poet meeting *Arceſilaus* the Philoſopher in the *Forum*, railed at him. But he with an unmoved courage went to that place where he ſaw there were moſt men, and diſcourſed with them, that the Railer might make a publick diſcovery of his folly. They hearing *Antagoras*, turned away from him, blaming him as mad.

CHAP. XXVII.
Of Ageſilaus.

I commend thoſe above all who ſuppreſs riſing ills, and cut them off before they grow to a head. *Ageſilaus* adviſed that they ſhould be arraigned and put to death, who had made a Conſpiracy privately by night to aſſault the *Thebans*.

CHAP. XXVIII.
Of Pytheas *an Oratour.*

One reproched *Pytheas* an Oratour that he

he was wicked; he denied it not, being convinced by his conſcience; but anſwered, he had been wicked the ſhorteſt time of any that ever had an intereſt in the *Athenian* Government. It ſeems he pleaſed himſelf, in that he had not alwaies been bad, and thought it no diſparagement to him, ſo that he were not reckoned amongſt the worſt. But this of *Pytheas* was fooliſh; for not onely he who doth wrong is wicked, but he alſo in my opinion that hath an intention to doe wrong.

CHAP. XXIX.

That Lyſander *brought wealth into* Sparta.

Lyſander brought wealth into *Lacedemon*, and taught the *Lacedemonians* to tranſgreſs the Law of God, who charged that *Sparta* ſhould have no way acceſſible for Gold or Silver. Hereupon ſome wiſe perſons, who ſtill retained the *Laconick* integrity: worthy *Lycurgus* and *Pythius* oppoſed him, others who gave way were branded with infamy. And their vertue, which had flouriſhed from the beginning until then, periſhed.

CHAP.

CHAP. XXX.

How Hanno *would have Deified himself.*

Hanno the *Carthaginian* through pride would not be contained within the bounds of Mankind, but deſigned to ſpread a fame of himſelf tranſcending that Nature which was allotted to him. For having bought many ſinging Birds, he brought them up in the dark, teaching them one Song, *Hanno is a God.* They hearing no other ſound, learned this perfectly, and then he let them looſe ſeveral waies, conceiving that they would diſperſe this Song concerning him. But flying abroad, and enjoying their liberty, and returning to their accuſtomed diet, they ſung the notes proper to their kinds, bidding a long farewel to *Hanno*, and to the Song which he had taught them when they were kept up priſoners.

CHAP. XXXI.

Of Ptolemee *ſurnamed* Tryphon.

Ptolemee Tryphon, (for ſo he was called from his manner of living) when a beautiful Woman came to ſpeak with him, ſaid,

"My Sister adviſed me not to admit diſ-
"courſe with a fair Woman. She confi-
dently and readily replied, "You may re-
"ceive it then from a fair Man; which he
hearing commended her.

CHAP. XXXII.

Of Pimandridas, *who praiſed not his Son for gathering together Riches.*

A *Lacedemonian* named *Pimandridas*, being to take a Journey, committed the management of his eſtate to his Son. At his return finding his means encreaſed much beyond what he had left, he told his Son that he had wronged the Gods, and thoſe of his Family and Gueſts: For whatſoever abounds in our eſtates, ſhould by ſuch as are free perſons be beſtowed upon them. But to ſeem whileſt we live, indigent, and being dead, to be found to have been rich, is the moſt diſhonourable thing amongſt men.

CHAP. XXXIII.

Of Plato *and* Diogenes.

Diogenes being preſent at a diſcourſe of *Plato*'s, would not mind it, whereat *Plato* angry ſaid, "Thou Dog, why mindeſt thou not?

not? *Diogenes* unmoved, answered, "Yet "I never return to the place where I was "sold, as Dogs doe; alluding to *Plato*'s Voyage to *Sicily*.

It is reported that *Plato* used to say of *Diogenes*, "This man is *Socrates* mad.

CHAP. XXXIV.

Of whom the Ægyptians learned Laws, and of their Judges.

The *Ægyptians* affirm that they learnt their Law of *Hermes*. Thus all people magnifie what belongs to themselves. The Judges amongst the *Ægyptians* were of old the same with their Priests. Of these the eldest was the Chief, and Judged all; he must be the most Just, and upright of men. He had a Sculpture about his neck of Saphire, which Sculpture was named Truth: but, as I conceive, a Judge should wear Truth not engraved in a Stone, but in his Mind.

CHAP. XXXV.

Of Lais.

Lais was called also *Axine* [an Axe;] which name implies the cruelty of her dis-

position, and that she extorted much, especially of Strangers, who were to depart suddenly.

CHAP. XXXVI.

That they are ridiculous who think highly of themselves because of their Parents.

They are to be laughed at who think highly of themselves because of their Parents and Ancestors; for we know not the Father of *Marius*, but admire him for his own actions. As likewise *Cato*, *Servilius*, *Hostilius*, and *Romulus*.

CHAP. XXXVII.

Of Statues and Images.

Statues which the art of Carving affords us, and Images I use to look upon not carelessly; for there is much wisedome observable in this Art: which may be argued, besides many other things, from this, that no Carver or Painter did ever represent to us the Muses, in shape feigned, or misbecoming the Daughters of *Jupiter*: neither was there ever any Artist so mad as to represent them in Armour. Which demonstrateth, that the life of those who are addicted

cted to the *Muſes*, ought to be peaceful, quiet, and worthy of them.

CHAP. XXXVIII.
Of Epaminondas *and* Pelopidas.

I have been told many excellent ſayings of *Epaminondas* the *Theban*, amongſt the reſt this; He ſaid to *Pelopidas* that he never went out of the form every day, until he had gained a new friend to adde to the number of his old.

CHAP. XXXIX.
How Antalcidas *found fault with a Preſent perfumed with Unguent.*

A King of *Perſia*, (for I will relate to you ſomthing pleaſant) dipping a Garland which was woven of Roſes, in ſweet Unguents, ſent it to *Antalcidas* who came to him on an Embaſſy for Peace. But he, "I receive "ſaith he, the gift, and commend the civi-"lity; but you have ſpoiled the native "odour of the Roſes with the adulteration "of Art.

CHAP. XL.

Of the Cruelty of Alexander *Tyrant of the* Pheræans.

Alexander Tyrant of the *Pheræans* was thought to be extremely cruel. But when *Theodorus* the Tragick Poet did with much paſſion act the Tragedy *Aërope*, he burſt forth into tears, and riſing up went out of the Theater: He made an Apology to *Theodorus*, that he went not away through any ſlighting or diſreſpect of him, but that he was aſhamed to diſcover compaſſion at a Play, not ſhewing any to his Subjects.

CHAP. XLI.

Of Apollodorus *his Madneſs in Wine.*

Apollodorus drinking Wine more then any man, did not conceal his Vice, or endeavour to hide his drunkenneſs, and the ill conſequence thereof, but being enflamed and enraged with Wine, ſhewed himſelf more bloudy, increaſing the cruelty of his nature by this corporeal vice.

CHAP.

CHAP. XLII.
A Sentence of Xenocrates.

Xenocrates friend of *Plato* uſed to ſay, That it is all one whether we put our feet or our eyes in the houſe of another man: for he ſins as much who looks upon thoſe places which he ought not, as he who enters upon them.

CHAP. XLIII.
Of Ptolemee *and* Berenice.

They ſay that *Ptolemee* uſed to paſs his time at Dice. In the mean time one ſtanding by, read the names of condemned perſons, and the Crimes for which they were condemned, that he might decree who of them ſhould be put to death. *Berenice* his Wife taking the Book from the Servant, would not ſuffer him to reade any farther, ſaying, That when the lives of men were in queſtion, it ſhould not be ſo ſlightly conſidered, but ſeriouſly and not at Play: for there is no compariſon betwixt Dice and Men. *Ptolemee* was pleaſed herewith, and would never after hear Judicial affairs whileſt he was playing at Dice.

CHAP. XLIV.

A Lacedemonian *Law concerning Covetouſneſs.*

A young man a *Lacedemonian* having bought Land at an under-rate, was cited before the Magiſtrates and fined. The reaſon why he was thought worthy puniſhment, was this; That being a young-man, he was eagerly bent upon gain. Amongſt other things of the *Lacedemonians* this was very manly, to oppoſe not onely Enemies but Covetouſneſs.

CHAP. XLV.

Of certain Women worthy praiſe.

We extol of the *Grecian* Women; *Penelope*, *Alceſtis*, and the Wife of *Proteſilaus*: Of *Romane*, *Cornelia*, *Porcia*, and *Ceſtilia*. I could reckon many more, but I will not, having alledged ſo few of the *Grecians*, overwhelm them with *Romane* names, leſt any one ſhould think I gratifie my own Countrey.

CHAP.

CHAP. XLVI.

Of the Battel of the Magnetes *againſt the* Epheſians.

The *Magnetes* who border upon *Meander* warring againſt the *Epheſians*, every Horſeman took along with him a Hound, and a Servant that ſerved as an Archer. As ſoon as they came near, the Dogs falling fiercely upon the Enemy, diſordered them, and the Servants advancing before their Maſters, ſhot. The Dogs firſt routed them, then the Servants did them much harm; and laſtly, they themſelves fell upon them.

CHAP. XLVII.

Of Zeuxis *his Picture of* Helen, *and of* Nicoſtratus *a Painter.*

When *Zeuxis* the *Heracleote* had drawn *Helen*, *Nicoſtratus* a Painter was aſtoniſhed at the ſight of the Picture. One coming to him, asked what was the reaſon he ſo much admired the Workmanſhip; He anſwered, "If you had my eyes you would not ask "me. I may ſay the ſame of an Oration, if a man hath not learned ears, as an Artiſt skilful eyes.

CHAP.

CHAP. XLVIII.

Persons of whom Alexander *was jealous.*

Alexander was jealous of *Ptolemee*'s good fortune, of *Arrhius* his turbulency, and of *Pytho*'s study of innovation.

CHAP. XLIX.

Why Philip *made the Sons of the noblest Persons* wait on him.

Philip taking the Sons of the noblest in *Macedonia*, made them wait upon his person, not in contempt of them, or to affront them, but that he might make them ready and expedite for action. To such of them as were addicted to Luxury, or performed his Commands remissly, he is said to have been very severe. Thus he did beat *Aphthonetus*, because upon a march, being thirsty, he left his rank, and went out of the way to an Inne. *Archedamus* he put to death for putting off his Arms, when he had commanded him to keep them on.

The End.

The

The Arguments of the CHAPTERS.

The First Book.

CHap. 1 *Of the Polypus.*
2 *Of Spiders.*
3 *Of the* Ægyptian *Frogs.*
4 *Of the* Ægyptian *Dog.*
5 *Of the Sea-Fox.*
6 *Of Sea-Tortoiſes.*
7 *Of Wild Swine.*
8 *Of the* Phalangium.
9 *Of the Lion, ſick.*
10 *How the* Cretan *Goats cure themſelves when ſhot.*
11 *That Mice have Præſcience.*
12 *Of Piſmires.*
13 *Of* Gelo.
14 *Of the Swan.*
15 *Of Pigeons*
16 *Of* Socrates *drinking Hemlock.*
17 *Of a very little Chariot, and an Elegiack Diſtich.*

18 *Of Women vain in Apparel.*
19 *The Luxury of the* Sybarites, Colophonians *and* Corinthians.
20 *Of* Dionyſius *his Sacrilege.*
21 *How* Iſmenias *without diſhonour adored the King of* Perſia.
22 *The Gifts which the Kings of* Perſia *uſed to beſtow upon Embaſſadours.*
23 *Of* Gorgias *and* Protagoras.
24 *Of the conteſt betwixt* Hercules *and* Lepreas.
25 *Of* Alexanders *magnificence to* Phocion, *and his to* Alexander.
26 *Of* Aglais *a great eater.*
27 *Other great eaters.*
28 *Diet of Fiſh much eſteemed by the* Rhodians.
29 *Of an Ewe which eaned a Lion.*
30 *That* Galetes *was beloved of* Ptolemee *not more for his beauty then his prudence.*
31 *The* Perſian *cuſtome of preſenting Gifts to the King.*
32 *Of Water preſented as a Gift to the King of* Perſia.
33 *Of an extraordinary great Pomegranate preſented to the ſame King.*
34 *Of a Father who accuſed his Son of a Capital crime.*

The

of the Chapters.

The Second Book.

1 *How* Socrates *taught* Alcibiades *confidence not to be daunted at the People.*

2 *Of Pictures praiſed amiſs.*

3 *Of* Alexander *not giving due commendations of a Picture.*

4 *Of the Friendſhip betwixt* Chariton *and* Menippus, *and the Tyrants mercy towards them.*

5 *Of well husbanding time; and that among the* Lacedemonians *walking was not permitted.*

6 *An inſtance that we ought not to pleaſe the Vulgar.*

7 *That the* Thebans *expoſe not children.*

8 *Of* Xenocles *and* Euripides *contending at the* Olympick *Games.*

9 *Decrees of the* Athenians *againſt ſome revolters.*

10 Timotheus *having heard* Plato *diſcourſe, judged himſelf to be leſs happy.*

11 *What* Socrates *ſaid of thoſe that were put to death by the Thirty Tyrants.*

12 *Of* Themiſtocles *giving over prodigality.*

13 *Of* Socrates *abuſed in a Comedy by* Ariſtophanes.
14 *Of a Plane-tree beloved of* Xerxes.
15 *Of thoſe who beſmeared the Seats of the* Lacedemonian Ephori *with ſoot.*
16 *Of* Phocion.
17 *Of the wiſedome of the* Perſian Magi, *and of* Ochus.
18 *Of magnificent Suppers.*
19 *Of* Alexander *who would be called a God.*
20 *Of the meekneſs of King* Antigonus.
21 *Of* Pauſanias *his friendſhip with* Agatho *the Poet.*
22 *That the* Mantineans *were juſt Law-makers.*
23 *That* Nicodorus *the Wraſtler became a Law-giver.*
24 *That* Milo *was ſtrong in body, but not in mind.*
25 *That the ſixth of the Moneth* Thargelion *was fortunate to the* Greeks.
26 *Of* Hyperborean Apollo, *and certain wonders concerning* Pythagoras.
27 *That* Anniceris *was a good Charioteer, & that he who beſtows much pains upon little things, neglects the greater.*
28 *Upon what occaſion Cock-fighting was firſt inſtituted.*

29 *How* Pittacus *made an Embleme of Fortune.*
30 *Of* Plato.
31 *That no* Barbarian *is impious.*
32 *How* Hercules *his name was changed, and of the Oracle of* Apollo *concerning it.*
33 *Of the Images of Rivers.*
34 *Of old age.*
35 *That ſleep is the Brother of death, and of the deceaſe of* Gorgias.
36 *Of* Socrates *falling ſick in his old age.*
37 *Of a Law which prohibited the ſick to drink Wine.*
38 *A Law of the* Romans *and other people not allowing Wine to all perſons, nor of all ages.*
39 *The Law of the* Cretans *concerning learning.*
40 *That Beaſts love not Wine, and of ſome Beaſts that will be drunk.*
41 *Of ſome who were lovers of drink, and great drinkers.*
42 *Of* Plato's *renown, and of his Laws for equal diſtribution.*
43 *Certain eminent perſons among the* Grecians *very poor.*
44 *A deſcription of a Picture made by* Theon *a Painter.*

The

The Arguments

The Third Book.

1 Theſſalian Tempe *deſcribed.*

2 *Of* Anaxagoras *bearing the death of his children with courage.*

3 *Of* Xenophon *bearing the death of his Son unmovedly.*

4 *That* Dio *was not troubled at the loſs of his Son.*

5 Antigonus *ſeeing his Son dead, was nothing troubled.*

6 *Of the Magnanimity of* Crates.

7 *Of the calumny of the Vulgar.*

8 *That* Phrynichus *was choſen General for a certain Poem.*

9 *Of Love.*

10 *Of* Lacedemonian *friendſhip.*

11 *Of the Soul.*

12 *Of friendſhip amongſt the* Lacedemonians.

13 *Of the drunkenneſs of the* Papyrians.

14 *Of the drunkenneſs of the* Byzantines.

15 *Of the drunkenneſs of the* Argives, Corinthians, Thracians *and* Illyrians.

16 *A compariſon betwixt two Generals,* Demetrius *and* Timotheus.

17 *That Philoſopy is not inconſiſtent with Political Government, and that ſome Philoſophers have governed Commonwealths.*

18 *Of*

18 *Of the discourse betwixt* Midas *the* Phrygian *and* Silenus; *and the incredible relations of* Midas.
19 *Of the dissention betwixt* Aristotle *and* Plato.
20 *Of* Lysander, *and some gifts presented to him.*
21 *Of the magnanimity of* Themistocles.
22 *Of the piety of* Æneas, *and compassion of the* Greeks *to the* Persians.
23 *Of* Alexander.
24 *How much* Xenophon *was delighted with bravery.*
25 *Of* Leonides, *and three hundred more who gave themselves up to death voluntarily, for the preservation of* Greece.
26 *Of* Pindarus *the Tyrant.*
27 *Of* Plato's *poverty, and how he betook himself to Philosophy.*
28 *How* Socrates *reformed the pride of* Alcibiades.
29 *Of the poverty and pride of* Diogenes.
30 *Of certain persons extremely modest.*
31 *Of the diligence of* Nicias *in his Art.*
32 *Of* Alexander *and* Hercules *learning to play on the Flute.*
33 *Of* Satyrus *a Player on the Flute.*

34 *A Law common to the* Romans *and* Lacedemonians.
35 *That it was not permitted to laugh in the Academy.*
36 *Why* Ariſtotle *left* Athens.
37 *A Law of the* Ceans *concerning old Men.*
38 *Some things firſt found out at* Athens.
39 *What things ſome of old did eat.*
40 *Of* Satyrs, Tityri, *and* Silenes.
41 *Many ſurnames of* Bacchus.
42 *Of certain Women that fell mad.*
43 *Of a Luteniſt murthered by the* Sybarites.
44 *Of one who might have aßiſted his companion but would not: and of another that did aßiſt, but unfortunately.*
45 *An Oracle given to* Philip.
46 *A Law of the* Stagirites.
47 *Of* Timotheus *and others, whom their vertues availed nothing.*

The Fourth Book.

1 *Several cuſtomes of Nations and People.*
2 *Of the differences betwixt* Nicoſtratus, *who*

who played upon the Lute onely, and Laodacus, *who both played and ſung to the Lute.*
3 *Of* Polygnotus *&* Dionyſius, *Painters.*
4 *A* Theban *Law concerning Artificers and Painters.*
5 *Perſons that were mindful of benefits.*
6 *An Oracle concerning the* Athenians.
7 *That ſometimes the dead reſt not even after death; and of* Pauſanias.
8 *Of the viciſsitude of Fortune.*
9 *Of the Humility of* Plato, *and ingratitude of* Ariſtotle.
10 *What reſpect* Pericles *had for the* Athenian *people.*
11 *Of the Luxury of* Socrates.
12 *Of the Picture of* Helena *drawn by* Xeuxis.
13 *The ſaying and happineſs of* Epicurus.
14 *Of ſparing and keeping riches.*
15 *Of ſome who in ſickneſs learned Muſick and other Sciences, in which recovering they became eminent.*
16 *Qualities of ſome of the Ancients.*
17 *Wonders, and opinions of* Pythagoras.
18 *Of the reſpect and honour, which* Dionyſius *gave to* Plato.
19 *That* Philip *honoured learning, and of* Ariſtotle.

The Arguments

20 *Of* Democritus, *and of the renown of him*, Theophraſtus, Hippocrates *and others*.
21 *Of thoſe who were beloved of* Socrates *and* Plato.
22 *Of the Luxury of the* Athenians.
23 *Of certain prodigal perſons.*
24 *How friendſhip may be beſt preſerved.*
25 *Of the ſtrange madneſs of* Thraſyllus.
26 *Of* Electra.
27 *Of the Gift of* Pamphaes *and* Diotimus.
28 *That* Pherecydes *fell into a* Phthiriaſis *becauſe of his Atheiſm.*
29 *That* Alexander *ridiculouſly believed there are infinite Worlds.*

The Fifth Book.

1 *That* Tachos *died upon uſing more delicate Diet.*
2 Pherecydes *how he died.*
3 *Of* Hercules *his Pillars.*
4 *Of ſome Trees growing in* Delus.
5 *Of* Epominandas *his Indigence and Magnanimity.*
6 *Of the voluntary death of* Calanus.
7 *Of* Anacharſis.

8 *How*

8 *How ſome have born Scoffs.*
9 *Of* Ariſtotle.
10 *The number of ſome Ships and Arms, which the* Athenians *loſt.*
11 *The Cruelty of a King of* Thrace *towards his Children.*
12 *That* Demades *was fined for making a Decree, that* Alexander *ſhould be accounted a God.*
13 *That the* Athenians *were inclined to Novelties.*
14 *An* Attick *Law concerning the Interrment of Bodies, and killing of Oxen.*
15 *Places of Judicature in* Athens *for Murthers.*
16 *That a little Boy was condemned for Sacrilege.*
17 *Of the Superſtition of the* Athenians.
18 *Of a Woman with child condemned to death.*
19 *How* Æſchylus *condemned for Impiety was preſerved.*
20 *Of the Faſting of the* Tarentines *and* Rhegians.
21 *That* Medea *did not kill her own Children.*

The Arguments

The Sixth Book.

1 *Of the wrath, Inhumanity, Contempt, Injuſtice, and Violence of ſome towards others.*
2 *Of the Valour of the Son of* Harmatidias.
3 *Of* Iſadas *a Boy.*
4 *Of him that was betrothed to the Daughter of* Lyſander.
5 *Of the* Athenian *Embaſſadours.*
6 Laconick *Laws.*
7 *Of the Earthquake which happened at* Sparta.
8 *Of the Murther of* Artaxerxes.
9 *Of a Treaſure ſought by the* Delphians *in the* Pythian *Temple.*
10 *A Law concerning Citizens made by* Pericles.
11 *Of* Gelo *offering to reſign the Government.*
12 *Of the Happineſs of* Dionyſius, *and what end it had.*
13 *Of Tyrannical Governments in* Greece, *which have continued in Poſterities.*
14 *Of a Conſpiracy againſt* Darius.

The

The Seventh Book.

1 *Of* Semiramis, *and how ſhe obtained the* Aſſyrian *Empire.*
2 *Of the Luxury of* Strato *and* Nicocles.
3 *A Conſolatory Saying of* Ariſtippus.
4 *Of the praiſe of a Mill.*
5 *Of the hand-labour of* Ulyſſes *and* Achilles *in many things.*
6 *The anſwer of a* Scythian *concerning Cold.*
7 *Of* Demoſthenes *his Watchfulneſs.*
8 *Of* Alexander's *grief at* Hephæſtion's *Death.*
9 *Of a Modeſt Woman.*
10 *Of the Wife of* Socrates.
11 *Of the Shoes of the* Roman *Women.*
12 *An Apophthegm of* Lyſander *or* Philip *concerning Perjury.*
13 *Of the Tolerance of* Ageſilaus.
14 *Of Philoſophers that went to War, and adminiſtred Civil Government.*
15 *How the* Mitylenæans *revenged themſelves upon their revolted Confederates.*
16 *Of* Rome, Remus, Romulus, *and* Servia.

The Arguments

17 *Of* Eudoxus *coming to* Sicily.
18 *That the* Ægyptians *are courageous in Torments; and of the* Indian *Women.*
19 *Of* Solon's *Stratagem against the* Megareans, *and how afterwards he overcame them by Argument.*
20 *Of an old man, a* Cean, *that Died his Hair.*
21 *Of the Sedulity and care of* Cæsar *and* Pompey, *to learn such things which are requisite to govern rightly.*

The Eighth Book.

1 *Of* Socrates *his Dæmon.*
2 *Of* Hipparchus *his Wisedome, his care of Learned men; and of* Homer's *Poems.*
3 *The* Athenian *Custome of killing an Oxe, and of the* Diipolian *and* Buphonian *Festival.*
4 *Of the Luxury of* Polyarchus.
5 *Of* Neleus *and* Medon, *and the Twelve* Ionian *Cities.*
6 *Of the ignorance of Learning and Institution amongst the* Barbarians.
7 *Of the Marriages solemnized by* Alexander, *after his Victory over* Darius.

8 *Of the Art of Painting.*
9 *Of a Tyrant killed by his Friend.*
10 *Of* Solon, *and the Laws written by him and* Draco.
11 *Of the decay and diſſolution of things, and of the World it ſelf.*
12 *Of* Demoſthenes, Æſchines, Theophraſtus, *and* Demochares.
13 *Of ſome who never laughed.*
14 *Of the death of* Diogenes.
15 *Of the Moderation of* Philip *upon a Victory; and of what he would be minded continually.*
16 *Of* Solon *and* Piſiſtratus.
17 *Of* Oenycimus *Monarch of the* Zanclæans.
18 *Of* Euthymus *and the Hero in* Temeſe, *and a Proverb.*
19 *The Epitaph of* Anaxagoras, *and his Altar.*

The Ninth Book.

1 *That* Hiero *loved Learning, and was liberal, and lived friendly with his Brothers.*
2 *Of the Victory of* Tauroſthenes.

3 *Of the Luxury and Pride of* Alexander *and ſome others.*
4 *Of the diligence of* Polycrates *in hearing* Anacreon, *and of his Jealouſie.*
5 *Of* Hiero *and* Themiſtocles.
6 *Of* Pericles *and his Sons dying of the Peſtilence.*
7 *Of* Socrates *his Equanimity in all things.*
8 *Of* Dionyſius *his Incontinence.*
9 *That* Demetrius *alſo was Incontinent.*
10 *Of* Plato's *little valuing Life.*
11 *Of* Parrhaſius *the Painter.*
12 *Of the* Epicureans *baniſhed by the* Romans.
13 *Of the Gluttony and exceſsive Fatneſs*
14 *Of the extraordinary Leanneſs of* Philetas.
15 *Of* Homer.
16 *Of* Italy, *and of* Mares *both Man and Horſe.*
17 *Of* Demoſthenes *his Pride.*
18 *Of* Themiſtocles,
19 *That* Demoſthenes *refuſed, being called by* Diogenes *to goe into a Cook's Shop.*
20 *Of* Ariſtippus.
21 *Of* Theramenes.
22 *Of Some that ſtudied Medicine.*

23 *Of* Ariſtotle *being ſick.*
24 *Of the Luxury of* Smynderides.
25 *How* Piſiſtratus *behaved himſelf towards his Citizens.*
26 *Of* Zeno *and* Antigonus.
27 *Ingenuity of Manners.*
28 *Of* Diogenes.
29 *That* Socrates *was fearleſs, and deſpiſed Gifts.*
30 *Of the Providence of* Anaxarchus.
31 *Of a Wraſtler who, having gained the Victory, died before he was Crowned.*
32 *Of the Statues of* Phryne *a Curtizan, and the Mares of* Cimon.
33 *The Anſwer of a young man to his Father, demanding what he had learned.*
34 *Of perſons richly clad.*
35 *Of* Antiſthenes *taking pride in a torn Cloak.*
36 *Of* Antigonus *and a Luteniſt.*
37 *How* Anaxarchus *derided* Alexander, *who would be eſteemed a God.*
38 *Of* Alexander, *and the Harp of* Paris.
39 *Of ridiculous and extravagant affections.*
40 *Of the Pilots of the* Carthaginian *Ships.*
41 *Of* Pauſanias *and* Simonides.
42 *Of* Artaxerxes *and* Darius.

The

The Arguments

The Tenth Book.

1 *Of* Pherenice *admitted to behold the* Olympick *Games.*
2 *Of the Continency of* Eubatas.
3 *Properties of ſome Creatures.*
4 *Of* Alexander's *quickneſs in action.*
5 *Of Tyrants, out of* Æſop's *Writing.*
6 *Of Little men.*
7 *Of ſome Aſtronomers, and of the Great Year.*
8 *Of Benefits.*
9 *That* Philoxenus *was a Glutton.*
10 *Of the ancient Painters.*
11 *Of* Diogenes *having a pain in his Shoulder.*
12 *An Apophthegm of* Archytas *concerning Men.*
13 *That* Antilochus *defamed himſelf.*
14 *Of Idleneſs.*
15 *Of thoſe who were betrothed to the Daughters of* Ariſtides *and* Lyſander.
16 *Of* Antiſthenes *and* Diogenes.
17 *Of thoſe who grew rich by publick Imployments.*
18 *Of* Syracuſian Daphnis, *and of Bucolick Verſes.*
19 *Of* Eurydamus.

20 *Of* Ageſilaus.
21 *Of* Plato.
22 *Of* Dioxippus.

The Eleventh Book.

1 *Of* Oricadmus, *and the Art of Wraſtling.*
2 *Of the Verſes of* Orœbantius, Dares *and* Meliſander.
3 *Of* Icchus, *and Wraſtling.*
4 *Of the Baldneſs of* Agathocles.
5 *Of ſome perſons unjuſtly condemned for Sacrilege.*
6 *Of an Adulterer.*
7 *Of* Lyſander *and* Alcibiades.
8 *Of the death of* Hipparchus.
9 *Of certain excellent perſons, Indigent, yet would not accept Gifts.*
10 *Of* Zoilus.
11 *Of* Dionyſius *the* Sicilian.
12 *Of a Marchpane ſent by* Alcibiades *to* Socrates.
13 *Of one in* Sicily *very ſharp-ſighted.*

The

The Arguments

The Twelfth Book.

1 *Of* Aſpaſia.
2 *Of the* Muſes.
3 *Of* Epaminondas, *and* Diaphantus, *and* Iolidas.
4 *Of* Seſoſtris.
5 *Of* Lais.
6 *Of the Parents of* Marius *and* Cato.
7 *Of* Alexander *and* Hephæſtion.
8 *Of the Treachery of* Cleomenes *to* Archonides.
9 *How* Timeſias *forſook his Country voluntarily.*
10 *That the* Æginetæ *firſt coyned Money.*
11 *Of the* Pallantian *Hill, and of the Temple & Altar dedicated to* Feaver.
12 *Of an Adulterer apprehended in* Crete.
13 *How* Gnathæna *the Curtizan ſilenced a great Talker.*
14 *Of perſons excellent in Beauty.*
15 *Of certain excellent perſons who delighted to play with Children.*
16 *Perſons whom* Alexander *hated for their Vertue.*
17 *Of* Demetrius *going to the Houſe of a Curtizan.*
18 *That* Phaon *was beautiful.*

19 *Of*

19 *Of* Sappho.
20 *Of the Nightingale and Swallow.*
21 *Of the* Lacedemonian *Women.*
22 *Of the Strength of* Titormus *and* Milo, *and of a certain Proverb.*
23 *Of the Boldneſs of the* Celtæ.
24 *Of the luxurious Diet and Gluttony of* Smynderides.
25 *Many who improv'd and benefitted the moſt excellent perſons.*
26 *Of ſome perſons addicted to Wine.*
27 *That* Hercules *was mild towards his Adverſaries.*
28 *Of the* Leocorium *at* Athens.
29 *What* Plato *ſaid of the Exceſs of the* Agrigentines.
30 *Of the Drunkenneſs of the* Tarentines, *and the Luxury of the* Cyrenæans.
31 *Of ſeveral kinds of* Greek *Wines.*
32 *Of the Veſts and Shoes of* Pythagoras, Empedocles, Hippias, *and* Gorgias.
33 *That the* Romans *would not allow the Treachery of* Pyrrhus *his Phyſician.*
34 *Of the Loves of* Pauſanias, *and of* Apelles.
35 *Of the* Perianders, Miltiades, Sibylls, *and the* Bacides.
36 *Of the number of the Children of* Niobe.

37 *Of the want of Victual to which* Alexander *was reduced; and that ſome Towns were taken by Smoke.*
38 *Of the Horſes, and ſome Cuſtomes of the* Sacæ.
39 *Of the Boldneſs of* Perdiccas, *and of the Lioneſs.*
40 *Of the Proviſions which followed* Xerxes.
41 *Of* Protogenes *the Painter.*
42 *Of certain Men who were ſuckled by Beaſts.*
43 *Certain perſons who of obſcure became very eminent.*
44 *Of thoſe who lived a long time in the Quarries of* Sicily.
45 *Of* Midas, Plato, *and* Pindar, *their infancy.*
46 *Of a Sign which portended that* Dionyſius *ſhould be King.*
47 *Of* Ariſtomache *Wife of* Dio.
48 *Of* Homer's *Poems.*
49 *That* Phocion *forgave Injuries.*
50 *Of the* Lacedemonians *not addicting themſelves to Learning.*
51 *Of the Pride of* Menecrates, *and how* Philip *derided him.*
52 *To what kind of perſons* Iſocrates *compared* Athens.

53 *Of ſeveral occaſions of great Wars.*
54 *How* Ariſtotle *endeavoured to appeaſe* Alexander's *Anger.*
55 *Of thoſe who among the* Libyans *were ſlain by Elephants, either in Hunting or in War.*
56 *What* Diogenes *ſaid of the* Megareans.
57 *Of the Prodigies which appeared to the* Thebans, *when* Alexander *brought his Forces againſt their City.*
58 *Of* Dioxippus.
59 *Of Truth and Beneficence.*
60 *Of* Dionyſius *and* Philip.
61 *Of honour given to the Wind* Boreas.
62 *A* Perſian *Law concerning thoſe who give the King Advice.*
63 *Of* Archedice *a Curtezan.*
64 *Of* Alexander *dead.*

The Thirteenth Book.

1 *Of* Atalanta.
2 *How* Macareus *was puniſhed for Cruelty.*
3 *Of the Monument of* Belus, *and the unfortunate ſign which happened to* Xerxes *there.*
4 *Of* Euripides *drunk at a Feaſt.*

5 *Of* Laius.
6 *The properties of* Arcadian, Thatian, *and* Achæan *Wines.*
7 *Of the taking of* Thebes *by* Alexander, *and of* Pindar.
8 *Of* Lyſander.
9 *Of* Lamia.
10 *Of* Dionyſius *marrying two Wives in one day.*
11 *Of the conqueſt over the* Perſians, *and of* Iſocrates.
12 *How* Meton *freed himſelf from an expedition; and of the madneſs of* Ulyſſes.
13 *Of the Munificence of* Ptolemee.
14 *Of the Verſes and Poetry of* Homer.
15 *Of ſome perſons extraordinary fooliſh.*
16 *Of the* Apolloniats *and of their Country, and of* Epidamnum.
17 *A Proverb, and of* Phrynichus.
18 *Of* Dionyſius.
19 *What* Cleomenes *ſaid of* Homer *and* Heſiod.
20 *Of one who died chearfully through willingneſs to ſee ſome of the dead.*
21 *Of* Phrygian *Harmony.*
22 *Of the Temple and Statue of* Homer.
23 *Of* Lycurgus *the* Lacedemonian.
24 *Of ſome who have been harmed by*

Laws

Laws, which they themſelves have made.
25 *Of* Pindar *in a conteſt worſted by* Corinna.
26 *How* Diogenes *in extreme indigence comforted himſelf.*
27 *Of* Socrates.
28 *Of the Servant of* Diogenes *torn in pieces by Dogs.*
29 *Of Hope.*
30 *Of* Olympias *grieving for* Alexander's *death, and want of burial.*
31 *That* Xenocrates *was Compaſſionate.*
32 *How* Socrates *refelled the boaſting of a Curtizan.*
33 *Of the fortune of* Rhodopis *a Curtizan.*
34 *Of* Dionyſius.
35 *What natural remedies the Hart, being not well, uſeth.*
36 *Of the death of* Eurydice, *Daughter of* Philip.
37 *Of* Gelo, *and thoſe who conſpired againſt him.*
38 *Of* Alcibiades.
39 *Of* Ephialtes.
40 *Of* Themiſtocles.
41 *Of* Phocion.
42 *Of* Epaminondas.

43 *Of* Timotheus.
44 *Of the emulation betwixt* Themistocles *and* Aristides.
45 *Of the Cruelty of* Dionysius.
46 *Of the Gratitude of a Dragon.*

The Fourteenth Book.

1 *How* Aristotle *stood affected as to love of Glory.*
2 *Of* Agesilaus, *and the* Barbarians *breaking their Oaths.*
3 *Of Prodigality.*
4 *Of* Aristides *dying of the biting of a Weezel.*
5 *What persons the* Athenians *chose for Government.*
6 Aristippus *his opinion concerning chearfulness.*
7 *A* Lacedemonian *Law concerning the Complexion and Constitution of the Body, and such as are too Fat.*
8 *How* Polycletus *and* Hippomachus *argued the common people of Ignorance.*
9 *Of the Patience of* Xenocrates.
10 *How* Phocion *retorted upon* Demades.
11 *How a King ought to behave himself towards his Subjects.*

12 *How the* Persian *King employed himself whileſt he travelled.*
13 *Of the Tragedies of* Agatho.
14 *Of* Stratonicus *a Luteniſt.*
15 *Of the Diſcourſes of* Socrates.
16 *Of the ambition of* Hipponicus.
17 *Of* Archelaus, *and of the Pictures of* Zeuxis.
18 *How one that was angry threatned to puniſh his Servant.*
19 *Of the Modeſty of* Archytas *in ſpeaking.*
20 *Of a ridiculous Story.*
21 *Of the Poet* Syagrus.
22 *Of a Tyrant forbidding his Subjects to talk together.*
23 *Of* Clinias *and of* Achilles, *who uſed to repreſs anger by Muſick.*
24 *Of ſome perſons, who have nothing valued Money in regard of their Countrymen. And of ſome who ſlew their Creditors.*
25 *How one perſuaded a State concord.*
26 *Of* Antagoras *railing at* Arceſilaus.
27 *Of* Ageſilaus.
28 *Of* Pytheas *an Orator.*
29 *That* Lyſander *brought wealth into* Sparta.
30 *How* Hanno *would have Deified himſelf.*

31 *Of* Ptolemee *ſurnamed* Tryphon.
32 *Of* Pimandridas, *who praiſed not his Son for gathering together Riches.*
33 *Of* Plato *and* Diogenes.
34 *Of whom the* Ægyptians *learned Laws, and of their Judges.*
35 *Of* Lais.
36 *That they are ridiculous who think highly of themſelves becauſe of their Parents.*
37 *Of Statues and Images.*
38 *Of* Epaminondas *and* Pelopidas.
39 *How* Antalcidas *found fault with a Preſent perfumed with Unguent.*
40 *Of the Cruelty of* Alexander *Tyrant of the* Pheræans.
41 *Of* Apollodorus *his Madneſs in Wine.*
42 *A Sentence of* Xenocrates.
43 *Of* Ptolemee *and* Berenice.
44 *A* Lacedemonian *Law concerning Covetouſneſs.*
45 *Of certain Women worthy praiſe.*
46 *Of the Battel of the* Magnetes *againſt the* Epheſians.
47 *Of* Zeuxis *his Picture of* Helen, *and of* Nicoſtratus *a Painter.*
48 *Perſons of whom* Alexander *was jealous.*
49 *Why* Philip *made the Sons of the nobleſt Perſons wait on him.*

THE END.

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